

Marco Polo's Caugigu - Phạm Ngũ Lão's Đại Việt - 1285

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NOTE: **This document is work in progress with many future planned updates.**

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Foreword

Updated 2023.04.09 - Started 2022.12.21

In 2022, I began to work on our Vu family history and genealogy project, and connected Marco Polo to Kublai Khan, who ordered the Mongols to invade Vietnam in 1285, and then indirectly to Phạm Ngũ Lão, a Vietnamese general and hero who helped defeated the invading Mongols, and who was born in the Phú Ung village, near Hanoi, where the story of our family began. When I read on the [Mongol invasions of Vietnam - Wikipedia, version 20:35, 31 October 2022](#), I noticed that Marco Polo was mentioned in the second Mongol invasion of Vietnam: “Also in the same year, the Venetian traveler [Marco Polo](#) **may have** visited Đại Việt ([Caugigu](#))^[el] almost when the Yuan and the Vietnamese were ready for war, then he went to [Chengdu](#) via Heni (Amu).^[61]”

So I began to do some research on Marco Polo’s Caugigu, with a result being the chart “[From Marco Polo to Phạm Ngũ Lão](#).” I also documented the different versions of Polo’s Caugigu and annotations by Polo’s scholars from the nineteenth century up to the book by Vogel, Hans Ulrich 2013, *Marco Polo was in China: New Evidence from Currencies, Salt and Revenue*, where it was written that Marco Polo “**almost certainly**” visited Caugigu (and other places).

On 2022.12.21, I wrote the following to our family members.

No, Marco Polo was not our ancestor.

The genealogy project is for the second (or even the third) generation, and should be appealing to them. It should start with something that they are familiar with, and should not be as boring as a black and white text with no images, or even a family tree with portraits of our ancestors!

One best way is to start with world history, then connect to Vietnam history, then connect to the family genealogy. To be attractive to the second generation, the genealogy should be a colorful history book, a geography book, with a lot of images. (We assume that the second generation is intellectually curious.)

I was working on including an image of Tam Nguyên Vị Xuyên Trần bích San - Thrice Summa-Cum-Laude Trần bích San from the Vị Xuyên village ([Google Maps](#)) in the document *Nhà Số 7 phố Bến Ngự, Nam Định*, and thought that the second generation would not recognize this illustrious ancestor.

On the other hand, Marco Polo is world famous, and would ring a bell among those of the second generation, who most likely did not learn Vietnam history, particularly the Tran dynasty, and the battles between the Vietnamese and the Mongols who conquered and occupied China under the leadership of Kublai Khan in the thirteenth century. Kublai Khan wanted to extend the border of China to the south, attempting to conquer Đại Việt (or An Nam, the old name of modern Vietnam, used under Chinese domination, and under the French colonial time).

In addition to Marco Polo, another by-product of our Vu family history is [Nguyễn Ngọc Bích \(1911-1966\): A Biography](#), and the Wikipedia articles (Vietnamese, English, French), all being currently works under progress like the present Marco Polo document.

Vu Quoc Loc

Urbana, Illinois, 2023.04.19

From Marco Polo to Pham Ngu Lao, chart

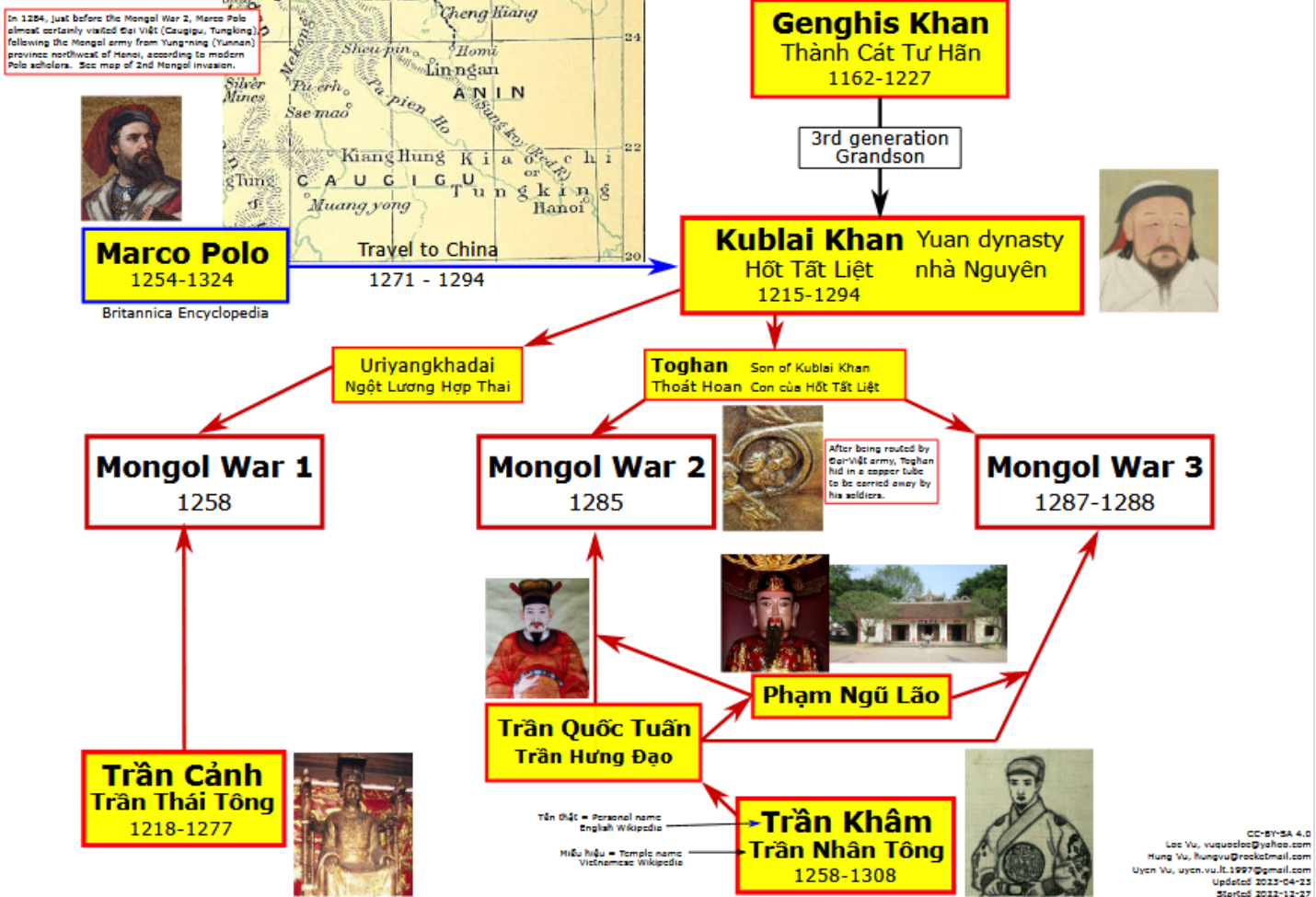
Wikipedia: [Mongol invasions of Vietnam - Wikipedia](#)

Wikimedia Commons: [From Marco Polo to Pham Ngu Lao 1284.pdf](#)

Google Drive: [Vietnam history 1.pdf](#) - Version 2023.04.23

Marco Polo almost certainly visited Caugigu, which was Đại Việt (also known as Annam, or Kiao-chi, or Giao-chi), i.e., northern Vietnam around 1284, just before the second Mongol invasion of Vietnam in 1285, in which Pham Ngu Lao, a Vietnamese general and son-in-law of the revered prince Tran Hung Dao, helped defend his country. In the chart below, each object (text or image) is linked to its associated article such as a Wikipedia article, either in English or in Vietnamese; first click on the chart to display the [pdf](#) in your browser, then click on any object for the corresponding article.

From Marco Polo to Pham Ngu Lao, 1284



Personal name and king title	License and contact info
<p>Trần Hưng Đạo</p> <p>Tên thật = Personal name English Wikipedia → Trần Hưng Đạo</p> <p>Miêu hiệu = Temple name Vietnamese Wikipedia → Trần Hưng Đạo</p> <p>Trần Khâm Trần Nhân Tông 1258-1308</p>	<p>CC-BY-SA 4.0 Loc Vu, vuquocloc@yahoo.com Hung Vu, hungvu@rocketmail.com Uyen Vu, uyen.vu.lt.1997@gmail.com Updated 2023-04-02 Started 2022-12-27</p>

Marco Polo in Vietnam (Đại Việt)

On the top left corner of the chart, one account of Marco Polo's travels indicated that he almost certainly visited Caugigu, i.e. Đại Việt (old name of Vietnam, given by Vietnamese kings) just before the 2nd Mongol invasion of Vietnam.

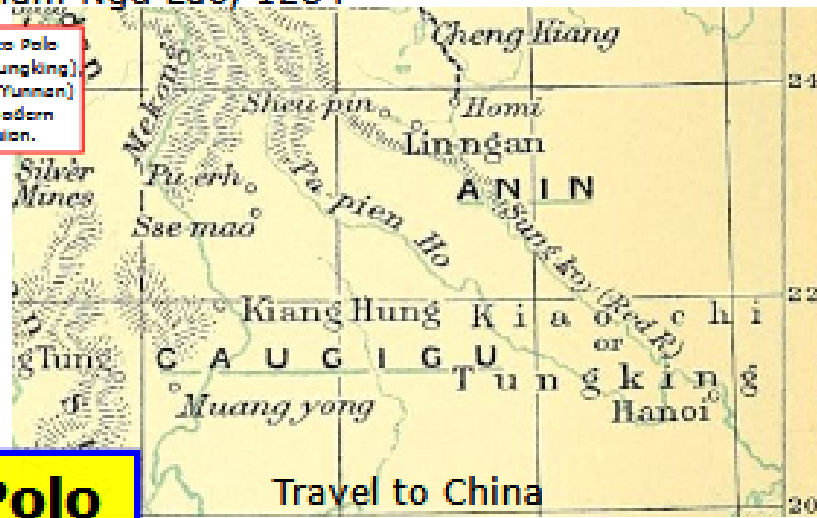
From Marco Polo to Phạm Ngũ Lão, 1284

In 1284, just before the Mongol War 2, Marco Polo almost certainly visited Đại Việt (Caugigu, Tungking) following the Mongol army from Yung'ning (Yunnan) province northwest of Hanoi, according to modern Polo scholars. See map of 2nd Mongol invasion.



Marco Polo
1254-1324

Britannica Encyclopedia



Travel to China

1271 - 1294

You can either display the [pdf](#) file in your browser, or download it to your computer to view in your own pdf viewer locally.

Hyperlink to image/text

One **important feature of this chart** is that each object (image or text) is linked to an external page, which could be a Wikipedia page, in English or in Vietnamese, and in one instance (the text on the Mongol general Toghhan, son of Kublai Khan, running away in defeat in a copper tube, shown below) to a history book in Vietnamese. The image of Toghhan in a copper tube is linked to the Vietnamese Wikipedia page on Toghhan.



After being routed by Dai-Viet army, Toghhan hid in a copper tube carried away by his soldiers.

View the chart pdf in your browser

Upon clicking on the link [pdf](#) and display this pdf file in your browser, hover your cursor over the objects (images or texts) in the pdf file, e.g., if you hover your cursor over the map, you would see the web address of the map in the lower left corner of your browser:

Put your cursor on any object (e.g., the map shown) to see the object web address shown at the browser lower left corner. Click on the object to bring up its web page.

Marco Polo 1254-1324
Britannica Encyclopedia

Genghis Khan Thành Cát Tư Hãn 1162-1227

3rd generation Grandson

Kublai Khan Yuan dynasty Hốt Tất Liệt nhà Nguyên 1215-1294

Uriyangkhadaï Ngô Lương Hợp Thai

Toghan Son of Kublai Khan Thoát Hoan Con của Hốt Tất Liệt

Mongol War 1 1258

Mongol War 2 1285

Mongol War 3 1287-1288

Trần Cảnh Trần Thái Tông 1218-1277

Trần Quốc Tuấn Trần Hưng Đạo

Phạm Ngũ Lão

Trần Khâm Trần Nhân Tông 1258-1308

Travel to China 1271 - 1294

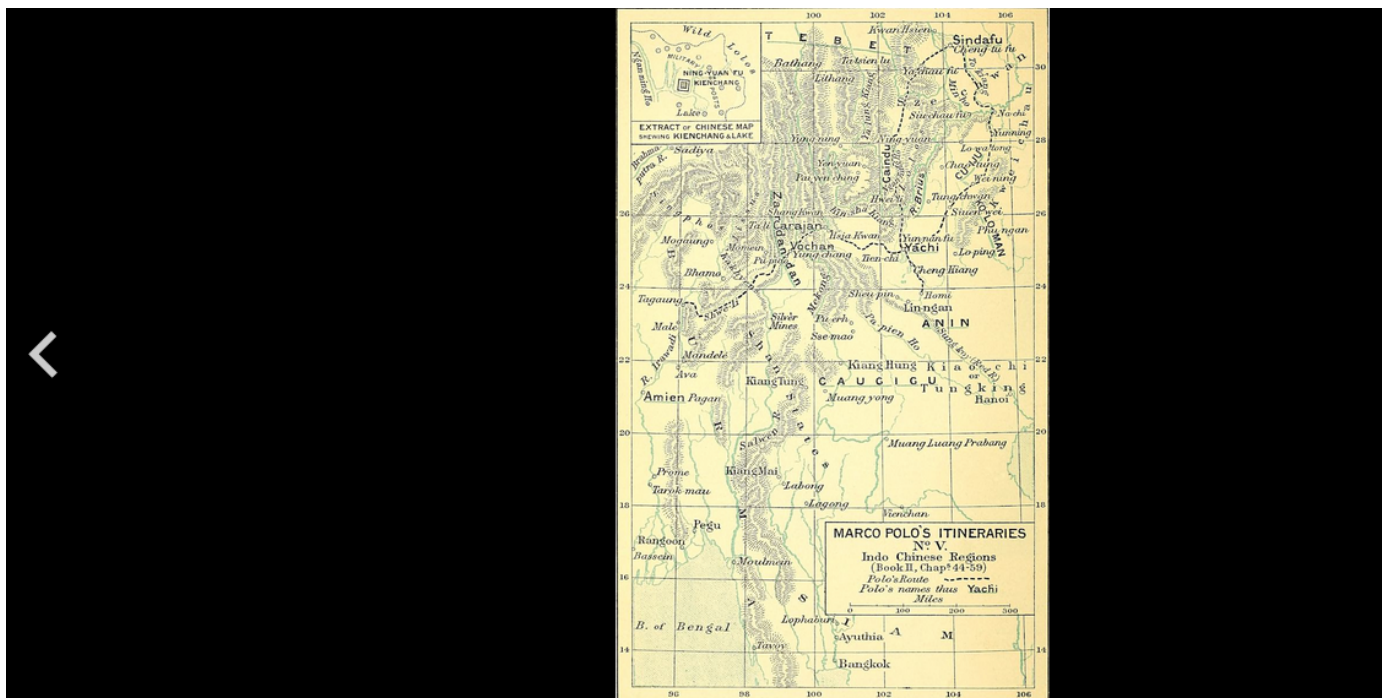
Map: In 1284, just before the Mongol War 2, Marco Polo almost certainly visited Đại Việt (Caugigu, Tungking) following the Mongol army from Tong-king (Vietnam) province northwest of Hanoi, according to modern Polo scholars. See map of 2nd Mongol invasion.

Map URL: https://en.wikipedia.org/wiki/Mongol_invasions_of_Vietnam#/media/File:Marco_Polo_in_Caugigu_-_Map.jpg

Legend:
 Tên thật = Personal name English Wikipedia
 Miếu hiệu = Temple name Vietnamese Wikipedia

CC-BY-SA 4.0
 Lạc Vũ, vuquoc@yaho.com
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 Updated 2022-04-02
 Started 2022-12-27

If you click on the object, the web page with that web address would be brought up in a new tab of your web browser.



Marco Polo's itinerary in South West China and South East Asia in the Yule-Cordier edition of Marco Polo's Travels. The location of Caugigu (which was a different name for the kingdom of Dai Viet, i.e., Kiao-chi, or Tung-King, or Annam) in this map is more accurate than in the map by A. Herrmann above.

That is the web page with the map in the link below:

[Mongol invasions of Vietnam - Wikipedia](#): Marco Polo's itinerary in South West China and South East Asia in the Yule-Cordier edition of Marco Polo's Travels. The location of Caugigu (which was a different name for the kingdom of Dai Viet, i.e., Kiao-chi, or Tung-King, or Annam) in this map is more accurate than in the [map by A. Herrmann](#) above.

If you click on the text just above the image of Marco Polo, and left of the above map (left image below), then the [map showing the routes taken by the Mongol army in their 2nd invasion](#) will be shown:



In the article [Mongol invasions of Vietnam - Wikipedia](#), at the bottom of Section [Interlude \(1260-1284\)](#), I made corrections to the last sentence:

Southern Song soldiers were part of the Vietnamese army prepared by King [Trần Thánh Tông](#) against the second Mongol invasion.^[59] Also in the same year, the Venetian traveler [Marco Polo](#) almost certainly visited Đại Việt^[c] (Caugigu)^[d] almost when the Yuan and the Vietnamese were ready for war, then he went to [Chengdu](#) via Heni (Amu).^[63]

“Also in the same year, the Venetian traveler [Marco Polo](#) almost certainly visited Đại Việt^[c] (Caugigu)^[d] almost when the Yuan and the Vietnamese were ready for war, then he went to [Chengdu](#) via Heni (Amu).^[63]”

I edited to add Note [c] with Note [d] existing before my edit:

Notes [\[edit \]](#)

- ^a or the **Mongol–Viet wars** and the **Mongol–Cham war**
- ^a (Tsumumi 1989: 130) A imperial son-in-law (fuma 駙馬) of Kublai, an *Khongirad*, not to be confused with Qaidu Khan of the *Chagatai Khanate*.
- ^a Marco Polo's "account is in almost perfect agreement with what we know from Chinese sources on the production or imports, forms, values and exchange rates, weights, denominations as well as use of these currencies in public and private domains. These findings support the argument of Haw^[60] and others that Marco Polo's account of the itinerary from Cambaluc to Yunnan, Myanmar and Annam [Đại Việt or Caugigu] is so good (and so much better than has ever previously been appreciated) that he almost certainly undertook it himself."^[61]
- ^a Caugigu refers to *Giao Chi*, or Đại Việt, or Annam at the time, the northern part of modern-day Vietnam.^[62]

[c] Marco Polo's "account is in almost perfect agreement with what we know from Chinese sources on the production or imports, forms, values and exchange rates, weights, denominations as well as use of these currencies in public and private domains. These findings support the argument of Haw^[60] and others that Marco Polo's account of the itinerary from Cambaluc to Yunnan, Myanmar and Annam [Đại Việt or Caugigu] is so

good (and so much better than has ever previously been appreciated) that he almost certainly undertook it himself."^[61]

[d] Caugigu refers to *Giao Chỉ*, or Đại Việt, or Annam at the time, the northern part of modern-day Vietnam.^[62]

Citations [61] and [62] are:

61. ^ Vogel 2013, p. 420.

62. ^ Polo 2008, p. 354.

Reference (source) “Vogel 2013” is the book:

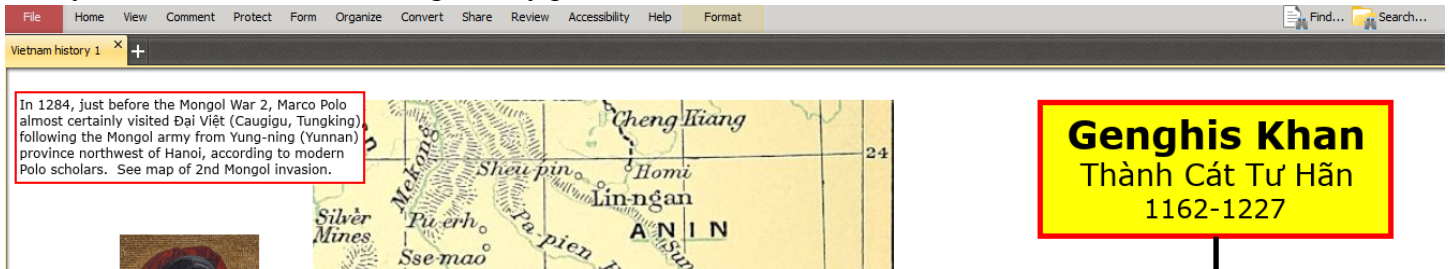
Vogel, Hans Ulrich (2013). *Marco Polo was in China: New evidence from currencies, salt and revenue*. [Koninklijke Brill](#) NV, Leiden, the Netherlands.

Reference (source) “Polo 2008” is the book:

Polo, Marco (2008). *The travels of Marco Polo*. Translated by W. Marsden and revised by T. Wright, newly revised and edited by Peter Harris, with an introduction by Colin Thubron. New York, London, Toronto: Everyman's Library, Alfred A. Knopf.

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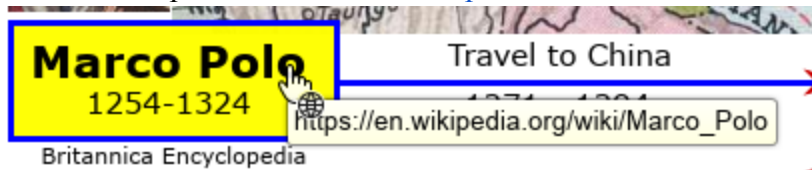
If you downloaded the pdf file [Vietnam history 1.pdf](#) to your computer, you can open it in your own pdf viewer locally. Below, I use PDF-Xchange as my pdf viewer.



Hover your cursor over an object (image or text) to see the web address, and if you click in the object, then the web page with the web address shown would be brought up in your browser. In the example below, that would be the Wikipedia page [Kublai Khan - Wikipedia](#).



Another example: [Marco Polo - Wikipedia](#)



Another example: [Phạm Ngũ Lão - Wikipedia](#)



Marco Polo's observations

Marco Polo's books contained astonishingly accurate observations, as well as errors and exaggerations, which could (and should) be expected as he dictated his travel stories—which lasted over a span of twenty five years, from 1271 (departure from Venice) to 1295 (return to Venice)—in 1298, three years after he came back to Venice. See [Polo, Marco \(2008\). *The travels of Marco Polo*. Edited by Peter Harris](#), pp. xxvi-xxviii.

Accuracy

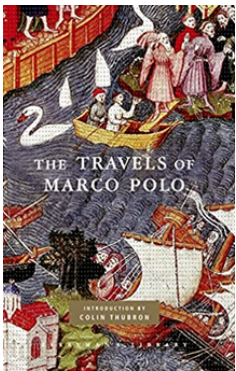
To illustrate the accuracy in Marco Polo's account of his travels, consider what he described about Natigay, or the Earth God, also called Ông Địa in Vietnamese.

Natigay = Earth God = Ông Địa

"Natigay" is also written as "Natigai", depending on the different versions of Marco Polo's book, in which the worshiping of the Earth God (Ông Địa in Vietnamese) was described with accurate detail. Marco Polo was clearly highly observant, with a phenomenal memory, a talent for languages and diplomacy, and no doubt among the greatest travelers.

Below is the version of Marco Polo's book that was re-edited by Peter Harris and appeared in 2008 from which excerpts about Natigay are taken.

[The Travels of Marco Polo](#)



The Travels of Marco Polo Hardcover – October 21, 2008

by [Marco Polo](#) (Author), [Peter Harris](#) (Editor), [William Marsden](#) (Translator), & 1 more

★★★★☆ ~ 108 ratings

[Marco Polo \(2008\), edited by Peter Harris, p. 159](#)

The Mongol's religious beliefs

Chapter 26

Of the religion of the Tartars - Of the opinions they hold respecting the soul and some of their customs

AS HAS ALREADY been observed, these people are idolaters, and for deities, each person has a tablet fixed up against a high part of the wall of his chamber, upon which is written a name, that serves to denote the high, celestial, and sublime God; and to this they pay daily adoration, with incense burning. Lifting up their hands and then striking their teeth three times, they implore from him the blessings of sound intellect and health of body; without any further petition. **Below this, on the floor**, they have a statue which they name **Natigay**, which they consider as the **God of all terrestrial things or whatever is produced from the earth**.^[1] They give him a wife and children, and worship him

in a similar manner, **burning incense, raising their hands, and striking their teeth**. To him they **pray for seasonable weather, abundant crops, increase of family, and the like**. They believe the soul to be immortal, in this sense, that **immediately upon the death of a man, it enters into another body, and that accordingly as he has acted virtuously or wickedly during his life, his future state will become, progressively, better or worse**. If he be a poor man, and has conducted himself worthily and decently, he will be re-born, in the first instance, from the womb of a gentlewoman, and become, himself, a gentleman; next, from the womb of a lady of rank, and become a nobleman; thus continually

ascending in the scale of existence until he be united to the divinity. But if, on the contrary, being the son of a gentleman, he has behaved unworthily, he will, in his next state, be a clown, and at length a dog, continually descending to a condition more vile than the preceding.[2]

Marco Polo was talking about the "reincarnation" (đầu thai) as believed by Buddhists. In the Note [2] below, Peter Harris described reincarnation using different wording.

CHAPTER 26

[1] As noted earlier (Book 1, Chapter 46), the name of the Mongols' earth god was Ötögän or something similar, Natigay being a distorted version of this name.

[2] The doctrine described, metempsychosis or the transmigration of souls and the impact of karma on future lives, was of course that of the Hindu and – more pertinently – Buddhist faiths.

3 Buskins are boots, usually high, thick-soled boots.

[Marco Polo \(2008\), edited by Peter Harris, p. xxx](#)

[2] The doctrine described, metempsychosis or the transmigration of souls and the impact of karma on future lives, was of course that of the Hindu and - more pertinently - Buddhist faiths.



[Folk Religion in Vietnam - Vietnamese Gods](#)

Ông Địa (The Land Spirit)

The Land Spirit is the land guardian who takes care of the land and the luck of the families. He is regarded as a good friend of Vietnamese farmers with the image of a simple laughing man who is fat with a plump belly, holding a fan. Prior to any building, Vietnamese often hold a ground-breaking ceremony as a way to ask for the Land spirit's permission. Also, The Land Spirit and the God of Wealth statues are usually put on the same altar for Vietnamese gods on the ground at the house's corner

Some popular offerings of the Land Spirit include small five-fruit tray, alcohol, and flowers. And people worship the Spirit on the first and fifteenth days according to the lunar calendar and on important days like Tet Holiday. In short, the Land Spirit is among the most crucial gods of Vietnamese families.



Earth God Ông Địa (left) and God of Wealth or Thần Tài (right).

[Earth God or Ông Địa - Scooter Saigon Tours](#)

Believing in the support of the Earth God, people usually set up a small temple to worship him in the village communal house, in the land area they are living or set up an altar in right their home. On the altar, there is always a plate of fruit, a vase of flowers, especially a garlic plate. Every morning, people burn incense, offer water. Especially, those who live by trading also give him coffee and cigarettes. Every month, on the 1st and the 15th of the lunar calendar, people lay their offerings better than usual. On the occasion of the death anniversary or Lunar New Year, people give him a private tray of food and invite him first and asked him to let the spirits of ancestors and relatives enter the house. On the occasion of the Lunar New Year, people organize lion dances in public places or in each private house. In the performing group, there is always a man acting the part of Earth God with a humorous posture and usually kidding with children.

The image of the Earth God has been in the hearts of East Asians for thousands of years. In the minds of East Asian people, the Earth God is very close and familiar, always supporting them to have a peaceful and prosperous life. They always worship him very solemnly.



A large statue of Tudigong at the Hongludi Temple in Zhonghe District, Taiwan.

Tudigong

Tudigong ([Chinese](#): 土地公; [lit.](#) 'Lord of the Soil and the Ground') or **Tudishen** (土地神; 'God of the Soil and the Ground'), also known simply as **Tudi** (土地; 'Soil-Ground') is a [tutelary](#) (i.e. guardian or patron) [deity](#) of a locality and the human communities who inhabit it in [Chinese folk religion](#) and [Taoism](#).^[1]

Tudi Gong | Chinese deity

Tudi Gong, (Chinese: “Lord of the Place,” “Earth Lord,” or “Earth God”) [Wade-Giles romanization](#) **T’u-ti Kung**, in [Chinese religion](#), a god whose deification and functions are determined by local residents. The chief characteristic of a Tudi Gong is the limitation of his jurisdiction to a single place—e.g., a bridge, a street, a temple, a public building, a private home, or a field. In the case of private homes, the Tudi Gong is often identified with the god of riches (Cai Shen). In all cases, a Tudi Gong is subservient to the [Cheng Huang](#), the City God or spiritual magistrate. In most cases these gods originated as historical persons who in life came to the assistance of their respective [communities](#) in times of need. It is supposed that, by deifying such persons and offering sacrifices to them, they will be moved to show similar solicitude after death. If misfortunes visit a locality, the Tudi Gong is judged to have lost interest and a new patron is chosen.

Some Chinese refer to Tudi Shen (“God of the Place”) and Tudi Ye (“Venerable God of the Place”), but there is nothing special about their name or function to distinguish them from any other “Place God.”

Yule-Cordier version (1920)

[The Travels of Marco Polo — Volume 1, by Marco Polo and Rustichello of Pisa—A Project Gutenberg eBook](#)

[XXXIV.](#) —[Concerning the Religion of the Cathayans; their views as to the Soul; and their Customs] 456

Notes.—1. Textual. 2. Do. 3. Exceptions to the general charge of Irreligion brought against the Chinese. 4. Politeness. 5. Filial Piety. 6. Pocket Spitoons.

[CHAPTER XXXIV. Concerning the Religion of the Cathayans; their views as to the Soul; and their Customs.](#)

As we have said before, these people are Idolaters, and as regards their gods, each has a tablet fixed high up on the wall of his chamber, on which is inscribed a name which represents the Most High and Heavenly God; and before this they pay daily worship, offering incense from a thurible, raising their hands aloft, and gnashing their teeth [{2}](#) three times, praying Him to grant them health of mind and body; but of Him they ask nought else. And below on the ground there is a figure which they call Natigai, which is the god of things terrestrial. To him they give a wife and children, and they worship him in the same manner, with incense, and gnashing of teeth, [{2}](#) and lifting up of hands; and of him they ask seasonable weather, and the fruits of the earth, children, and so forth. [{3}](#)

Their view of the immortality of the soul is after this fashion. They believe that as soon as a man dies, his soul enters into another body, going from a good to a (page 457) better, or from a bad to a worse, according as he hath conducted himself well or ill. That is to say, a poor man, if he have passed through life good and sober, shall be born again of a gentlewoman, and shall be a gentleman; and on a second occasion shall be born of a princess and shall be a prince, and so on, always rising, till he be absorbed into the Deity. But if he have borne himself ill, he who was the son of a gentleman shall be reborn as the son of a boor, and from a boor shall become a dog, always going down lower and lower.

The people have an ornate style of speech; they salute each other with a cheerful countenance, and with great politeness; they behave like gentlemen, and eat with great propriety. [{4}](#) They show great respect to their parents; and should there be any son who offends his parents, or fails to minister to their necessities, there is a public office which has no other charge but that of punishing unnatural children, who are proved to have acted with ingratitude towards their parents. [{5}](#)

Criminals of sundry kinds who have been imprisoned, are released at a time fixed by the Great Kaan (which occurs every three years), but on leaving prison they are branded on one cheek that they may be recognized.

The Great Kaan hath prohibited all gambling and sharpening, things more prevalent there than in any other part of the world. In doing this, he said: "I have conquered you by force of arms, and all that you have is mine; if, therefore, you gamble away your property, it is in fact my property that you are gambling away." Not that he took anything from them however.

I must not omit to tell you of the orderly way in which the Kaan's Barons and others conduct themselves in coming to his presence. In the first place, within a half mile of the place where he is, out of reverence for his exalted majesty, everybody preserves a mien of the (page 458) greatest meekness and quiet, so that no noise of shrill voices or loud talk shall be heard. And every one of the chiefs and nobles carries always with him a handsome little vessel to spit in whilst he remain in the Hall of Audience—for no one dares spit on the floor of the hall,—and when he hath spitten he covers it up and puts it aside. [{6}](#) So also they all have certain handsome buskins of white leather, which they carry with them, and, when summoned by the sovereign, on arriving at the entrance to the hall, they put on these white buskins, and give their others in charge to the servants, in order that they may not foul the fine carpets of silk and gold and divers colours.]

Note by Henry Cordier

The passage below was part of the long NOTE [\[3\]](#) in the Yule-Cordier version of the book.

[“By the ‘Most High and Heavenly God,’ worshipped by the Chinese, as Marco Polo reports, evidently the Chinese *T’ien*, ‘Heaven’ is meant, Lao t’ien ye in the common language. Regarding ‘the God of things terrestrial,’ whose figure the Chinese, according to M. Polo, ‘placed below on the ground,’ there can also be no doubt that he understands the *T’u-ti*, the local ‘Lar’ of the Chinese, to which they present sacrifices on the floor, near the wall under the table.

“M. Polo reports, that the Chinese worship their God offering incense, raising their hands aloft, and gnashing their teeth. Of course he means that they placed the hands together, or held kindled joss-stick bundles in their hands, according to the Chinese custom. The statement of M. Polo sbattendo i denti is very remarkable. It seems to me, that very few of the Chinese are aware of the fact, that this custom still exists among the Taoists. In the rituals of the Taoists the *K’ow-ch’i* (*K’ow* = ‘to knock against,’ *ch’i* = ‘teeth’) is prescribed as a comminatory and propitiatory act. It is effected by the four upper and lower foreteeth. The Taoists are obliged before the service begins to perform a certain number of *K’ow-ch’i*, turning their heads alternately to the left and to the right, in order to drive away mundane thoughts and aggressions of bad spirits. The *K’ow-ch’i* repeated three times is called *ming fa ku* in Chinese, i.e. ‘to beat the spiritual drum.’ The ritual says, that it is heard by the Most High Ruler, who is moved by it to grace.

“M. Polo observed this custom among the lay heathen. Indeed, it appears from a small treatise, written in China more than a hundred years before M. Polo, that at the time the Chinese author wrote, all devout men, entering a temple, used to perform the *K’ow-ch’i*, and considered it an expression of veneration and devotion to the idols. Thus this custom had been preserved to the time of M. Polo, who did not fail to mention this strange peculiarity in the exterior observances of the Chinese. As regards the present time it seems to me, that this custom is not known among the people, and even with respect to the Taoists it is only performed on certain occasions, and not in all Taoist temples.” (Palladius, pp. 53–54.)—H. C.]

Taoism in Vietnam

[Taoism in Vietnam - Wikipedia](#) = [Đạo giáo Việt Nam](#)

Taoism in Vietnam (**Vietnamese**: *Đạo giáo Việt Nam*) is believed to have been introduced into [the country](#) during the [first Chinese domination of Vietnam](#).^[1] Under [Lý dynasty](#) Emperor [Lý Nhân Tông](#) (1072-1127), the examination for the recruitment of officials consisted of essays on the "three doctrines - Tam Giáo/三教" ([Confucianism](#), [Buddhism](#), and [Taoism](#)).^[1]

Taoism in its pure form is rarely practiced in Vietnam, but elements of it have been absorbed into the [Vietnamese folk religion](#) and fragments of it are still practiced in areas with small Chinese communities.^[2] One of these small communities is Khanh Van Nam Vien Pagoda which is a temple owned by [Cantonese Quanzhen](#) Taoists in Saigon. Fujianese Taoists also inhabit smaller rural villages in the west such as [Châu Đốc](#) where the local spirit medium rituals belong to the [Lu Shan Sect](#). Other than these small Chinese communities, most other descendants of the Taoist religion in Vietnam are not as organized as they would be in places with larger Chinese communities therefore have been turned into nothing more than shamans also known as *thầy pháp*. *Thầy pháp* are said to specialize in different types of sorcery. Depending on who and what regions of Vietnam, the shaman may be more Taoist based or may also have Cambodian, Thai, or Vietnamese folk magic influences especially near the borders of the Mekong Delta where it is close to Cambodia. However, a handful of Vietnamese have traveled on pilgrimages to Taoist monasteries in China and have been bringing it back to Vietnam. These monasteries mainly being the [QuanZhen](#) and [Zheng Yi sects](#) are different then the folk Taoist traditions in Vietnam.

Taoism has also influenced the [Caodaist](#) and [Dao Mau](#)^[3] religions in Vietnam.

Taoism, striking (gnashing) teeth three times

Henry Cordier (above) did provide a detailed explanation for the practice of "gnashing teeth" among the Taoists, called "*K'ow-ch'i* (*K'ow* = 'to knock against,' *ch'i* = 'teeth')", likely in the [Wade-Giles](#) transliteration.

I did a little research to find the actual Chinese characters for "*K'ow-ch'i*" even though I could not read Chinese characters.

[Wade-Giles to Pinyin Conversion Table](#)

chi	ji			kou	gou
ch`i	qi	ch`ih	chi	k`ou	kou

[kou | Definition | Mandarin Chinese Pinyin English Dictionary | Yabla Chinese](#)

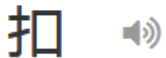


kǒu

mouth

classifier for things with mouths (people, domestic animals, cannons, wells etc)

classifier for bites or mouthfuls



kòu

to fasten

to button

button

buckle

knot

to arrest

to confiscate

to deduct (money)

discount

to knock

to smash, spike or dunk (a ball)


to cover (with a bowl etc)

fig. to tag a label on sb

[qi | Definition | Mandarin Chinese Pinyin English Dictionary | Yabla Chinese](#)

[ji | Definition | Mandarin Chinese Pinyin English Dictionary | Yabla Chinese](#)

[chi](#) | [Definition](#) | [Mandarin Chinese Pinyin English Dictionary](#) | [Yabla Chinese](#)

齿 

chǐ

tooth

CL:顆|颗[ke1]

Trad. 齒

Cordier also mentioned that this Kow-Chi practice

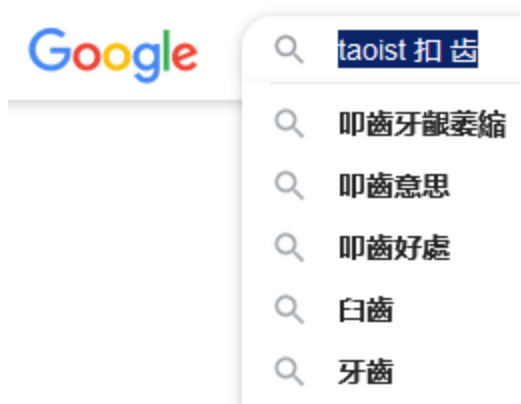
"appears from a small treatise, written in China more than a hundred years before M. Polo, that at the time the Chinese author wrote, all devout men, entering a temple, used to perform the *K'ow-ch'i*, and considered it an expression of veneration and devotion to the idols",

but noted that

"As regards the present time it seems to me, that this custom is not known among the people, and even with respect to the Taouists it is only performed on certain occasions, and not in all Taouist temples."

Using the above clue on the Chinese characters to search for, I did the

Search [taoist 扣齿](#)



and found the 2015 paper:

[A case study on the evolution of Chinese religious symbols from talismanic paraphernalia to Taoist liturgy](#)

Grégoire Espeset

Bulletin of the School of Oriental and African Studies, University of London, Vol. 78, No. 3 (2015), pp. 493-514 (22 pages)

<https://www.jstor.org/stable/24692226>

> pdf p.18

5. “Heart-Opening Great Peace Symbol for Communicating with the Perfected and Reaching the Numina” (late fourteenth-century edition)

The source of our last specimen is the *Major Method of the Upper Scripture of Universal Salvation of the Numinous Treasure* (*Lingbao wuliang duren shang-jing dafa* 靈寶无量度人上經大法), a long synthesis of salvation rites for the living and the dead, in 72 chapters (CT 219). Despite the presence of two in-text references to the Ming dynasty (*da Ming guo* 大明國) inviting to date the canonical edition to the late fourteenth century at the earliest, Lagerwey believes that the original version of the text was put together around 1200.⁸⁶

85 CT 1166, 19.21b–22a.

86 Lagerwey suggests that the author could be a disciple of Ning Benli 寧本立 (1101–81), the synthesizer of Northern and Southern traditions of exorcism (see *Companion*,

Numen (plural *Numina*) = the spirit or divine power presiding over a thing or place.
"the spirit of the place—its numen—was strong"

> pdf p.19

510 GRÉGOIRE ESPESSET

The “Section: Circulating Gods to Join the Effulgences” (“Yunshen hejing pin” 運神合景品, Chapters 43–4) describes a ritual programme involving the circulation of the corporeal pantheon visualized by the officiating Taoist within his or her body, as he or she performs an internalized rite of divine petitioning justified by the identity of both the inner and outer divine spheres.⁸⁷ Chapter 43 displays a “Heart-Opening Great Peace Symbol for Communicating with the Perfected and Reaching the Numina” (“Tongzhen daling kaixin taiping fu” 通真達靈開心太平符). Except for a single stroke on the left of the figure, we easily recognize our third specimen. That missing stroke seems to confirm that the three linked dots on the lower left side of the figure, independent from the Northern Dipper in the present rendition, are indeed a linear rendition of the Three Terraces (see Figure 5).

Like our previous two specimens, this “Great Peace Symbol” was intended for internal use. Its illustration is followed by an “invocation” to be uttered by the officiating Taoist as he or she “absorbs the symbol” (“Fufu zhou” 服符呪). Composed in rhymed, four-syllable verse, this invocation probably served as model for the “Imperious Invocation” (“Chi zhou”) from the preceding source, translated above.⁸⁸ Concise guidelines close this invocation:

呪畢，叩齒三通，以符安口內方，存炁吞之。

The invocation being completed, strike [your] teeth together three times, place the symbol inside [your] mouth, hold [your] breath, and swallow it.⁸⁹

呪畢，叩齒三通，以符安口內方，存炁吞之。

The invocation being completed, strike [your] teeth together three times, place the symbol inside [your] mouth, hold [your] breath, and swallow it.[89]

Search [taoist 叩齒](#)



China Knowledge

<http://www.chinaknowledge.de> › sc... ⋮

Lingbao pai 靈寶派, the School of the Numinous Treasure

The book Taishang lingbao wufu xu 太上靈寶五符序 in the Daoist Canon Daozang ... ingestion of breath (fuqi 服氣), chattering with the teeth (kouchi 叩齒) or ...

[Lingbao pai 靈寶派, the School of the Numinous Treasure](#)

Aug 29, 2011 © Ulrich Theobald

The Lingbao Tradition 靈寶派 "School of the Numinous Treasure" is one of the oldest [Daoist](#) schools. It was based on a corpus of writings first compiled by the [Eastern Jin period](#) 東晉 (317-420) Daoist master Ge Chaofu 葛巢甫, the so-called Lingbaojing 靈寶經 "Classic(s) of the Numinous Treasure".

Ge Chaofu was a grandson of the famous Daoist master [Ge Hong](#) 葛洪 (283-343). There had existed some Lingbao scriptures before him, like the Lingbao wufu 靈寶五符 "Five Talismans of the Numinous Treasure" mentioned in the book [Yuejueshu](#) 越絕書. This collection of talismans is said to have been presented to Emperor [Yu the Great](#) 大禹 by an immortal. The immortal hid these writings in a cave of Mt. Dongting 洞庭山. Much later, a certain Longwei zhangren 龍威丈人 "Tall man of the dragon power" presented these writings to [King Helü](#) 闔閭 of the [regional state](#) of [Wu](#) 吳. According to Daoist legend, nobody knew what kind of books these were, barring from [Confucius](#) 孔子, who knew their contents.

... cut ...

The [Lingbao School](#) made use of [traditional methods](#) too, in order to purify the body from accumulated evils from the past, like visualization of spirit (*cunshen* 存神), ingestion of breath (*fuqi* 服氣), [chattering with the teeth](#) (*kouchi* 叩齒) or swallowing saliva (*yanjin* 咽津).

[Religious Daoism \(www.chinaknowledge.de\)](#)

Daoism (*daojiao* 道教) (traditionally written Taoism) is a native religion of China whose beliefs circulate around the "Way" (*dao* 道) as the natural and highest principle dominating all elements and beings in the universe.

The religion emerged from popular religions in the many regions of China and therefore includes the veneration of natural spirits, deities and "immortals" (*xian* 仙, *shenxian* 神仙), as well as a large amount of various religious practices and ritual methods.

Another result of the diversity of the many sources of Daoism can be seen in the difference between the cults of Daoism as a state religion (emerging in the 5th and 6th centuries CE) and the many aspects of individual rites and rituals. These reach from chanting certain texts, accompanied with music, to breathing techniques, meditation, the circulation of *qi* 氣 ("breath", "vital energy", **traditionally written *ch'i***) and concentration of *jing* 精 ("essence") – inner alchemy (*neidan* 內丹), to fasting rituals, the consumption of certain herbs and minerals – outer alchemy (*waidan* 外丹), and keeping to certain moral standards (*de* 德).

The Daoist pantheon includes deities which were personifications of abstract principles (like the [Sanqing](#) 三清 "Three Pures"), protective deities (like [Hufa sisheng](#) 護法四聖 "Four Saints Protecting the Standards", or [Wenshen](#) 瘟神, the God of Pestilence), astral deities (like the *Beidou qixing jun* 北斗七星君 "Lord of the Seven Stars of the Northern Dipper", or *Taisui* 太歲, Planet Jupiter), immortals and saints (like the [Xiwangmu](#) 西王母, Queen Mother of the West" or *Chisongzi* 赤松子, Master Red Pine), but also local deities (like the [chenghuang](#) 城隍, the city gods, or the fisher goddess Mazu 媽祖 of Fujian), inventor deities (like [Leizu](#) 嫫祖, the Goddess of Silk) and patrons, or deified historical persons (like Guan Gong 關公 or Yue Fei 岳飛).

... cut ...

In the Later Han period 後漢 (25-220 CE), the Daoist practice of healing by **exorcist and shamanic rituals** became popular. The [Celestial Masters](#) (*tianshi* 天師) even created their own independent states and challenged the rule of the Han dynasty. During the age of division of the [Southern and Northern dynasties](#) 南北朝 (300~600), when Confucianism lost its preeminent position among the nobility, [Buddhism](#) and Daoism competed to win over the imperial courts and the nobility.

[Vào thời Hậu Hán 後漢 (25-220 CN), thực hành chữa bệnh bằng **các nghi lễ trừ tà** và pháp sư của Đạo giáo đã trở nên phổ biến. Các Celestial Masters (*tianshi* 天師) thậm chí còn thành lập các quốc gia độc lập của riêng họ và thách thức sự cai trị của nhà Hán. Trong thời kỳ Nam Bắc triều phân tranh 南北朝 (300~600), khi Nho giáo mất đi vị trí ưu việt trong giới quý tộc thì Phật giáo và Đạo giáo tranh nhau thu phục triều đình và giới quý tộc.]

Image search [taoist](#) 叩齒

International LSM Taoist Cultural Collegium

[【國際正一道教學院資訊網】](#) International LSM Taoist Cultural Collegium: 《道教修行文化。叩齒通天地。應聖真》

道教修行文化。叩齒通天地。應聖真

[Taoist practice culture. Knock the teeth to connect the heaven and the earth. Ying Shengzhen](#)

叩齒通天地

[Knock Teeth to Connect Heaven and Earth](#)

應聖真。

[Ying Shengzhen](#)

生津保壽命，滅三尸。

[Prosperity and life expectancy, kill the three corpses.](#)

於【科學】及【現今醫學】做出【結論】前(牙齒與人腦有著緊密的關連)，早在「幾千年」前的【中華道學】已「證明」了【叩齒】的「重要性」及對【人體】的「幫助」。

[Before \[science\] and \[modern medicine\] made \[conclusions\] \(the teeth are closely related to the human brain\). \[Chinese Taoism\] as early as "thousands of years" had "proved" the "tooth knocking" of "importance" and "help" to the "human body".](#)

而於【道教修行文化】暨【道教科儀文化】之中，【叩齒】更是為其「重要」。

[Among \[Taoist Practice Culture\] and \[Taoist Ritual Culture\], \[Knocking Teeth\] is even more "important".](#)

在【道醫文化】中，【叩齒】是為最「基本」的【功課】，更是【生津活命】之「泉源」，如若「一道子」能常【叩齒】，其【身體】、【身心】及【健康】，能「顯著」的「提升」並維持相等的「陰陽平衡」。

[In \[Taoist Medicine Culture\], \[knocking teeth\] is the most "basic" \[homework\], and it is also the "source" of \[life fluid and life\]. \[Body and Mind\] and \[Health\], can "significantly" "improve" and maintain an equal "yin and yang balance".](#)

而於【道教修行文化】暨【道教科儀文化】之中，【叩齒】則是與【三界】「溝通」的「橋梁之一」，更是與【九天聖真】「保持關係」的「方式之一」。

[In \[Taoist Practice Culture\] and \[Taoist Ritual Culture\], \[Knocking Teeth\] is one of the "bridges" to "communicate" with \[Three Realms\], and it is also a "bridge" to "keep in touch" with \[Nine Heavens Shengzhen\] "One way".](#)

每位【成年人】，多數皆有著「三十二顆」健康的牙齒，而少數【成年人】則會有「二十八顆」牙齒，更為少數的【成年人】只有「二十七顆」牙齒。

[Every \[adult\], most of them have "thirty-two" healthy teeth, while a small number of \[adults\] will have "twenty-eight" teeth, and an even smaller number of \[adults\] will only have "twenty-seven" teeth "teeth".](#)

於【道教科儀文化】中，「三十二顆」牙齒則是「相應」【三界四天】中的【三十二天帝】，而此【三十二天帝】又「掌管」了一個人身上的【三萬六千神】，因此，於【道教修行】暨【科儀文化】中，一旦在【叩齒】之後，便會「啟動其呼叫」，以便【道子】與此【三十二天帝】「取得聯繫」，而得到該有的「護佑」，這才能很好的「行科演法」、並「修行延生」。

[In \[Taoist Ritual Culture\], the "thirty-two" teeth are "corresponding" to the "Thirty-two Heavenly Emperors" in "Three Realms and Four Heavens", and this "Thirty-two Heavenly Emperors" "in charge" of a person Therefore, in \[Taoism Practice\] and \[Science and Ritual Culture\], once after \[knocking teeth\], it will "start its call" so that \[Taozi\] and this \[32 Heavenly Emperor\] "Get in touch" and get the "protection" that you deserve, only then can you "practice science and performance" well and "practice prolong life".](#)

除此之外，【叩齒法】之中，又有分【開天門】或稱【叩天門】暨【達九地】，等等之法。

[In addition, in the \[Knocking Teeth Method\], there are also methods such as \[Opening the Heavenly Gate\] or \[Knocking the Heavenly Gate\] and \[reaching the Nine Grounds\], and so on.](#)

【開天門】，有者得【叩齒】三十六通，有者則是二十七通，應其【道法】為準。

[\[Opening the Heavenly Gate\], some people can get \[Knock Teeth\] thirty-six skills, while others can get twenty-seven skills, the \[Taoism\] shall prevail.](#)

【達九地】，有者得【叩齒】四十九通，有者則是二十一通，應其【道法】為準。

[\[reaching nine places\], some people get \[knocking teeth\] forty-nine skills, others get twenty-one skills, the \[Taoist method\] shall prevail.](#)

今日，於此簡單分享，共大家明瞭。

[Today, I will simply share it here for everyone to understand.](#)

Posted by [陳李吳大孝 Jave Wu](#) at 07:48

Errors and exaggerations

TO DO

From Kunming to Caugigu (Vietnam)

Updated 2023.05.14 - Started 2023.04.30

Polo, Marco (2008). *The travels of Marco Polo*. Translated by W. Marsden and revised by T. Wright, newly revised and edited by Peter Harris, with an introduction by Colin Thubron. New York, London, Toronto: Everyman's Library, Alfred A. Knopf.

Page 354

354

NOTES TO PAGES 188–192

CHAPTER 44

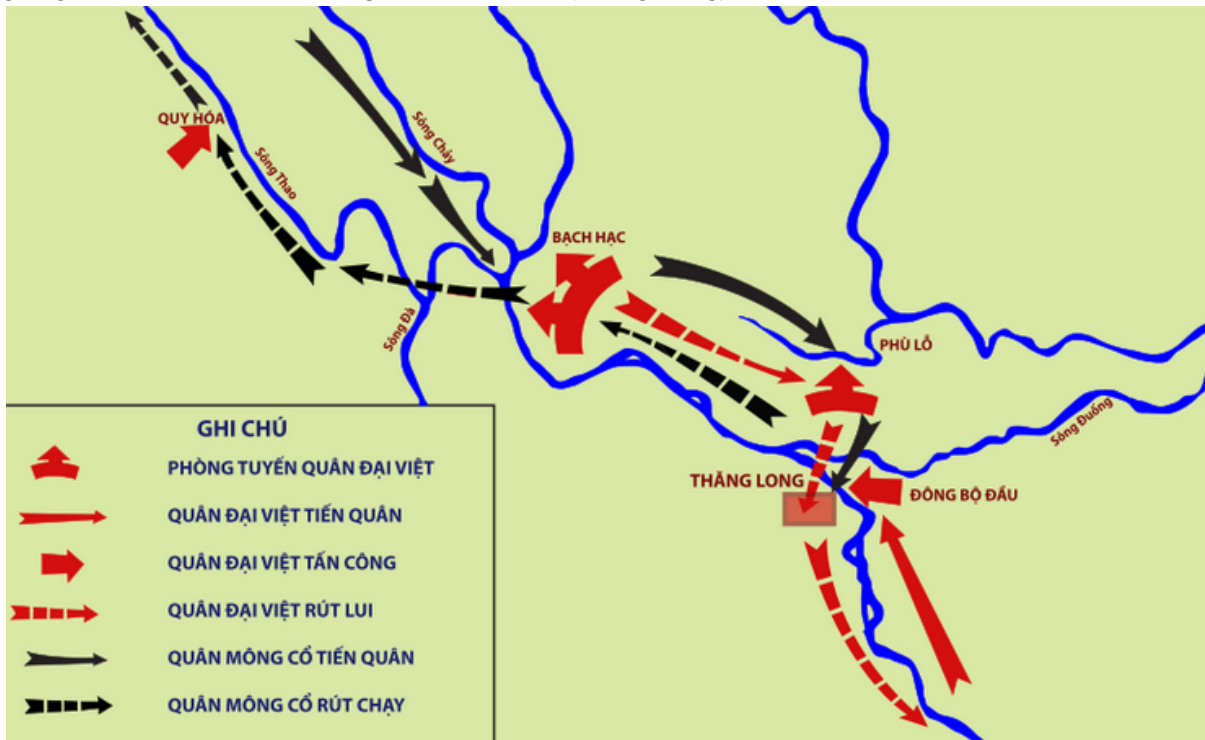
1 The city of Mien was its capital Pagan. It seems somewhat unlikely that Marco Polo actually travelled as far as Pagan and Jiaozhi (present-day northern Vietnam, discussed in Chapter 46). With difficulty he could have reached both places from Yunnan – the plains of Mien from Dali, and Jiaozhi from Kunming. But his descriptions of both places are sketchy, and we know from Chapter 1 that Yunnan was his destination when he went on his mission for the court. So Yunnan may well have been as far as he got.

Peter Harris wrote: “With **difficulty** he could have reached both places from Yunnan - the plains of Mien from Dali, and **Jiaozhi from Kunming.**” First notice that in all three Mongol invasions of Vietnam, one attack thrust always came down to Hanoi (Thang Long at the time) along the Red River from the direction of Kunming.

Mongol invasions of Vietnam

[Mongol invasions of Vietnam - Wikipedia](#)

In their first invasion of Vietnam in 1257, the Mongols followed the Red River (with its upper part called the Thao River) going south-east from Kunming down to Hanoi (Thang Long).



[Mongol invasions of Vietnam - Wikipedia](#): 1st invasion (1257-1258)

[Thao River - Wikipedia](#)

Thao River (Vietnamese: *sông Thao*) is the upper stretch of the [Red River](#), originates from [Weishan Yi and Hui Autonomous County, Yunnan Province, China](#), flows through three [Vietnamese provinces](#), including [Lao Cai Province](#), [Yen Bai Province](#) and [Phu Tho Province](#). Thao River merges with [Black River](#) and [Lo River](#) at [Viet Tri City, Phu Tho](#)

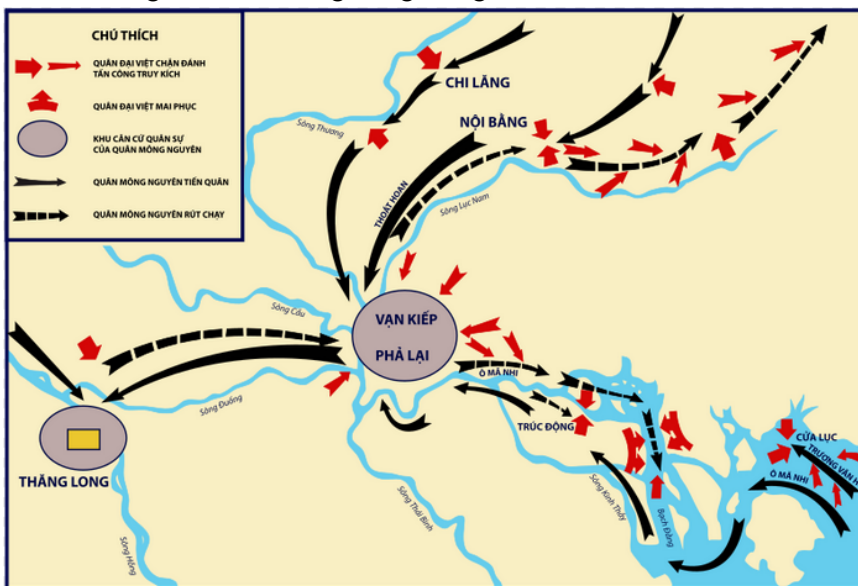
Province, [Vietnam](#).

In their second invasion of Vietnam close to thirty years later in 1284, one Mongol thrust also came down the same route from Kunming to Thang Long along the Red River, with a second thrust going south-west from China down to Thang Long, and a third thrust coming up from Champa, forming a three-way pincer attack.



[Mongol invasions of Vietnam - Wikipedia](#): 2nd invasion (1284-1285)

In their third invasion three years later, in 1287, the Mongols also formed a similar three-way pincer attack, with one thrust coming down to Thang Long along the Red River.



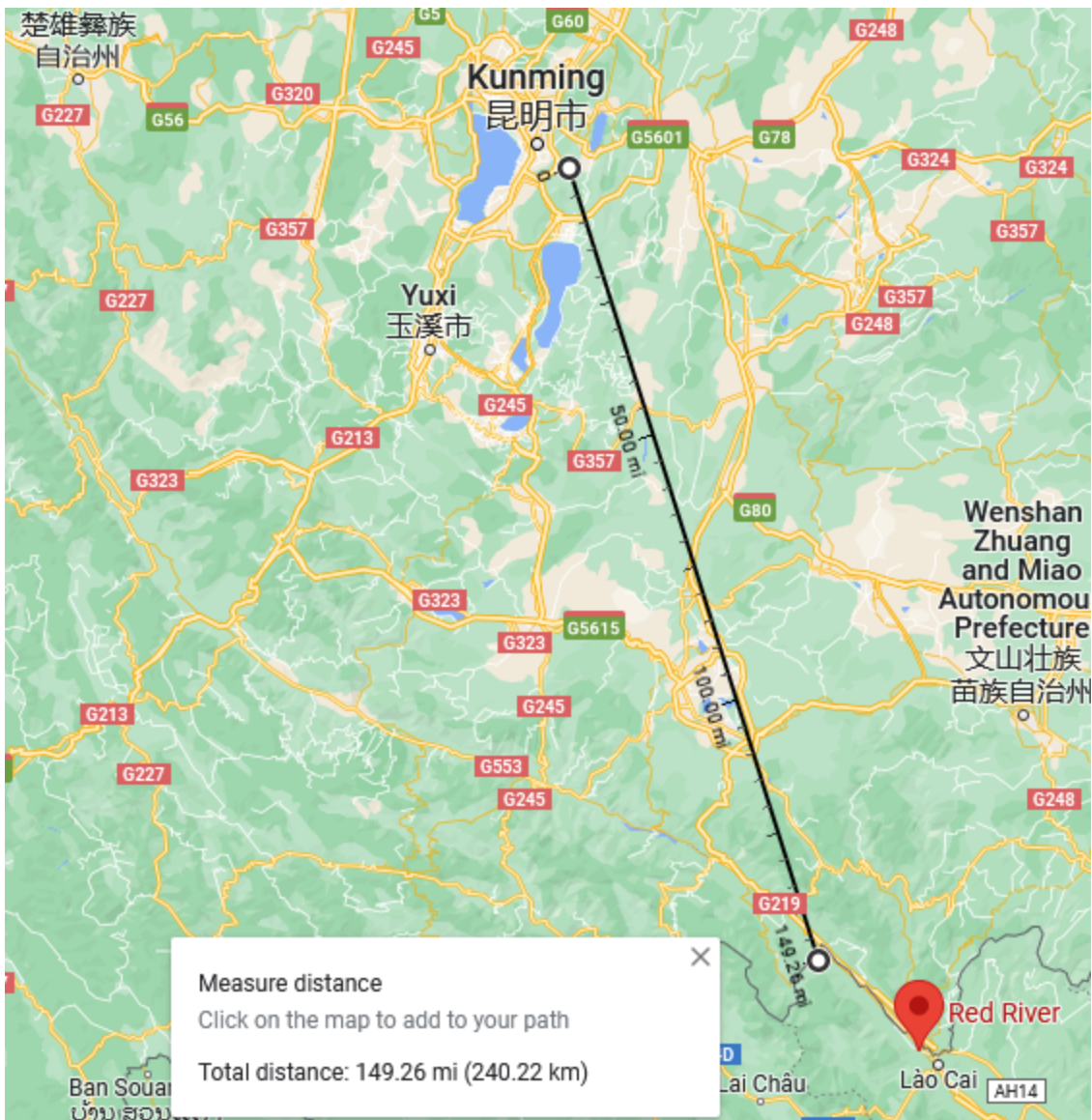
[Mongol invasions of Vietnam - Wikipedia](#), 3rd invasion (1287-1288)

Fly: Kunming to Vietnam border, 150 miles

I next noticed in the book Williams, Kenneth (2019). *The US Air Force in Southeast Asia and the Vietnam War A Narrative Chronology Volume I: The Early Years through 1959*, Air Force History and Museums Program, page 7, that Kunming is just 150 miles by air from the border of Vietnam. (In my writing of *Nguyen Ngoc Bich (1911-1966): A Biography*, I came to the article [Jean Sainteny - Wikipedia](#), from where I found the book by Williams (2019).)

1940–1945

Kunming, approximately 150 miles north of the border of Vietnam, was an important location for American airmen throughout World War II, initially as the base of the 1st American Volunteer Group, the fabled “Flying Tigers.” Tenth Air Force of the USAAF and subsequently Fourteenth



[Flying from Kunming to Vietnam border = 150 miles](#)

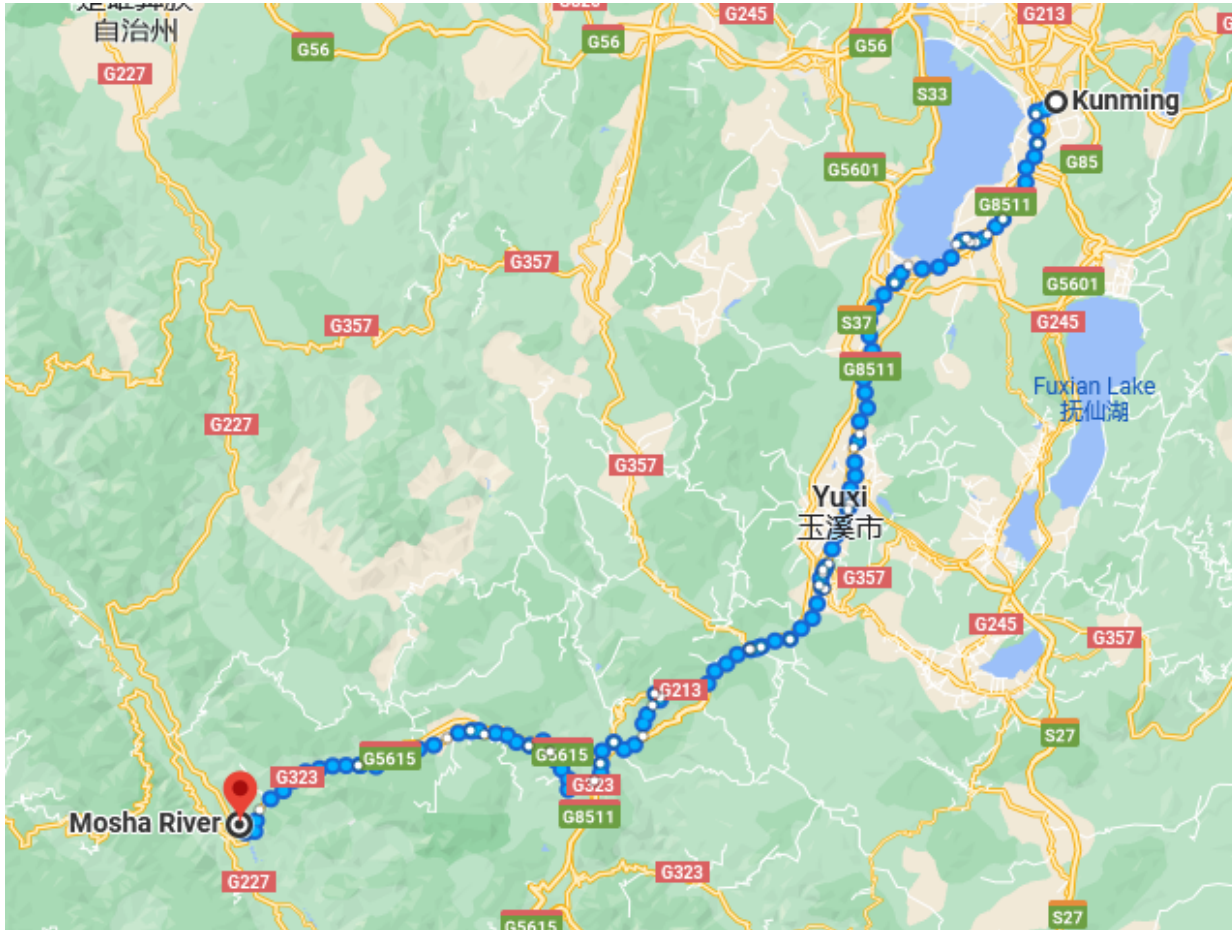
Kunming to Vietnam

There are several ways to go from Kunming to Vietnam. Below are two ways (and yet more ways are described further below).

(1) Kunming to Mosha river (aka Red river), 3 days walking over 230 km mostly downhill (from a height of 2,060 m down to 461 m above sea level), then follow the Red river to the Vietnam border near Lai Chau then to Hanoi. Note that the flying distance from Kunming to the Vietnam border near Lai Chau is about 150 miles.

(2) Walking mostly downhill (from a height of 2,060 m down to 187 m above sea level) from Kunming to Cao Bang, 8 days.

Walk: Kunming to Mosha river (Red river)



← from Kunming, Yunnan, China
to Mosha River, Xining Yi and Dai Autonomous C...

Best 2 hr 56 — 3 days — — ×

○ Kunming, Yunnan, China
○ Mosha River, Xining Yi and Dai Autonom

63 hr (230 km)
via G213 and G323
↑ 9,967 m · ↓ 11,378 m

2,060 m —
461 m —

[Walking from Kunming to Mosha river, 230 km, 63 hours, 3 days \(3 hours by car\)](#)



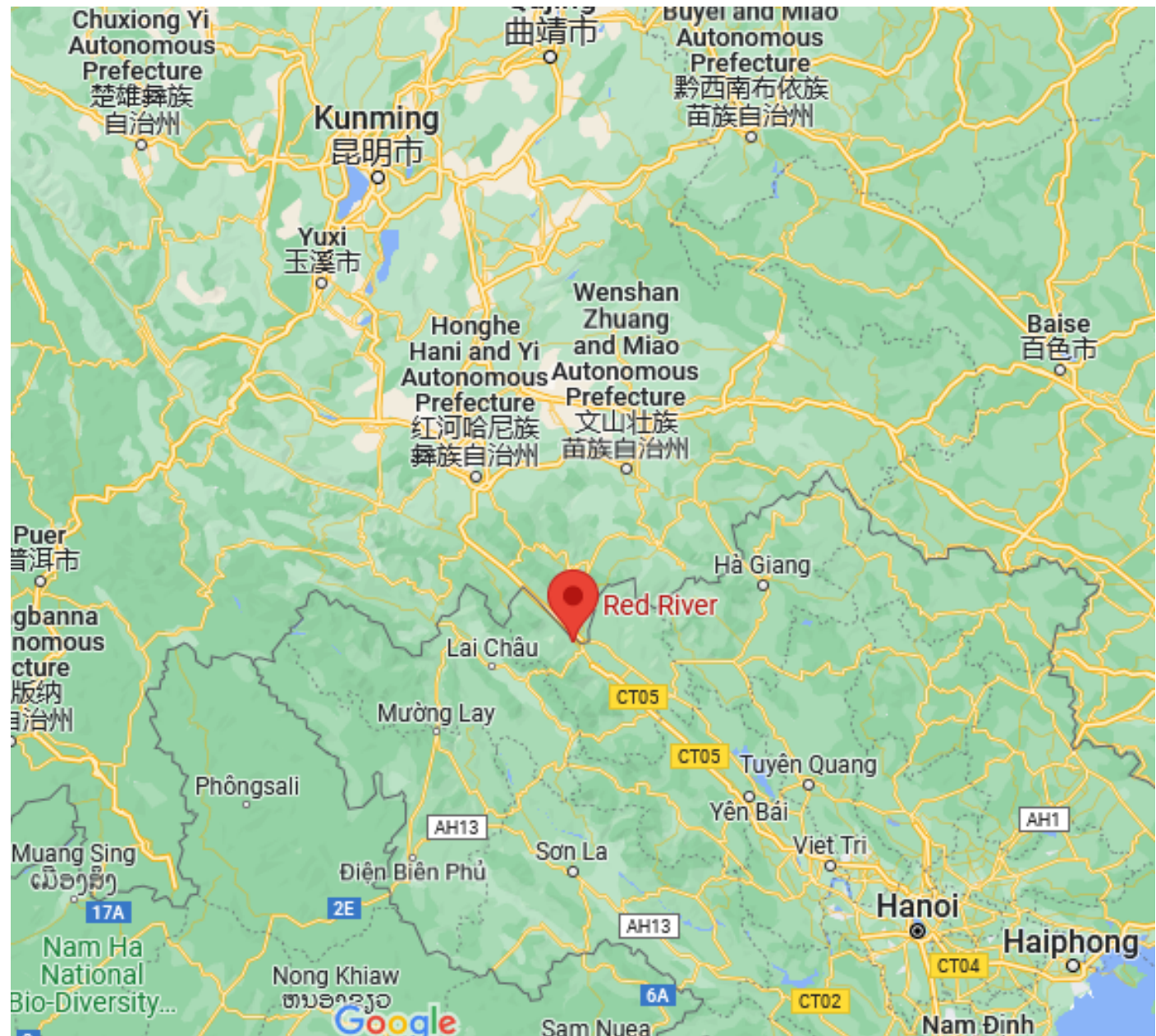
[Mosha river is Red river](#) (Ede river may be small)



[Mosha \(jiang\) river is Red river](#)

Follow Red River to Vietnam

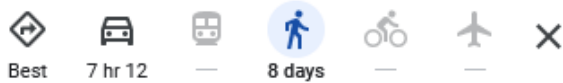
Just follow the flow of the Red River down to Vietnam.



[From Jiasa river or Mosha river, follow Red river to Lao Cai and to Hanoi](#)

Walk: Kunming to Cao Bang

It is also possible to walk from Kunming to Cao Bang, Vietnam, then on to Hanoi.



○
⋮
📍

Kunming, Yunnan, China

↕

Cao Bằng, Cao Bang, Vietnam

🚶 via G323 199 hr
⚠️ This route may cross country borders. 695 km
⚠️ Your destination is in a different time zone.

199 hr (695 km)



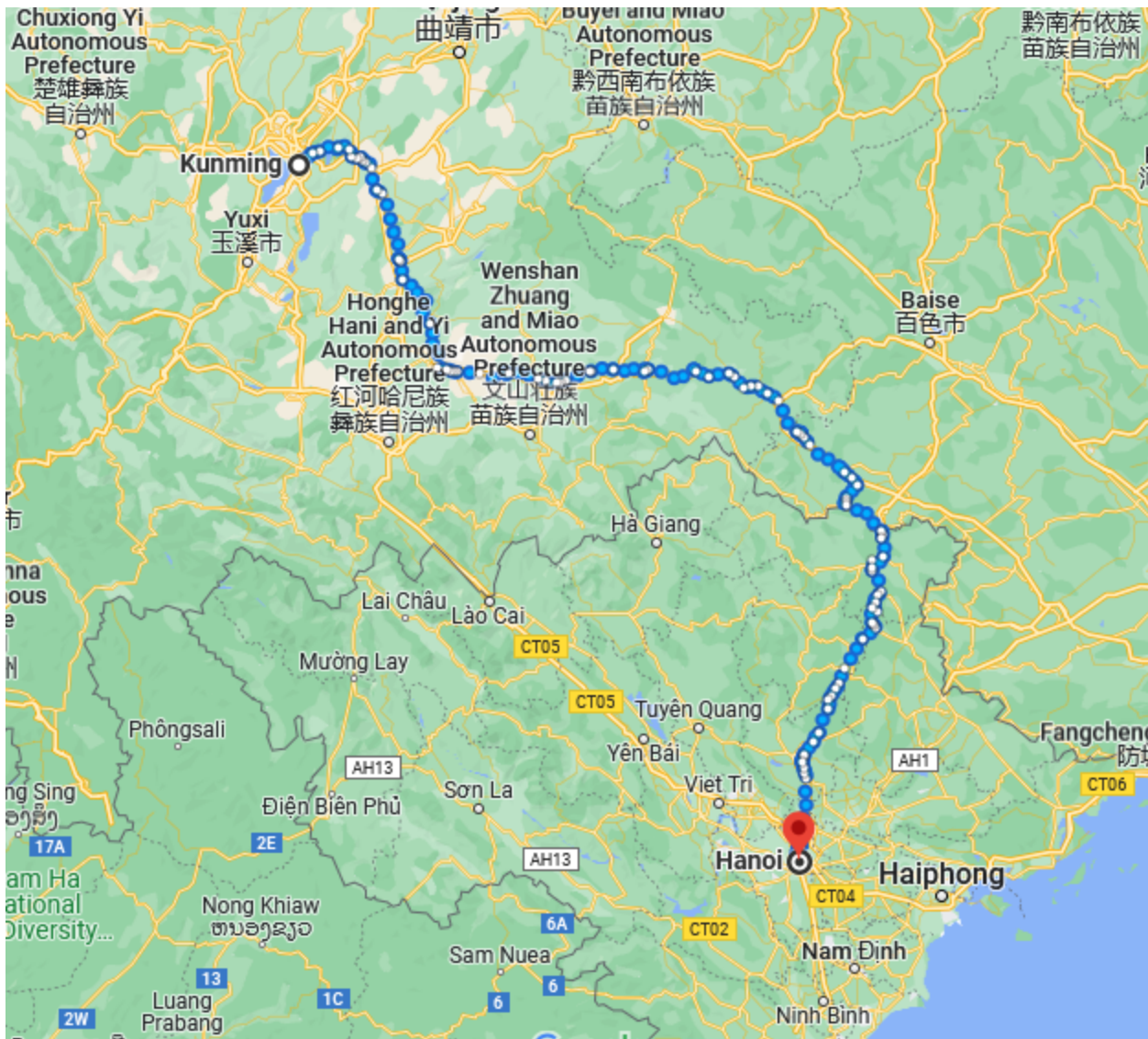
via G323

⚠️ This route may cross country borders.
⚠️ Your destination is in a different time zone.

↑ 37,336 m · ↓ 39,083 m



[Walking from Kunming to Cao Bang Vietnam, going mostly downhill = 8 days = 199 hrs, 695 km.](#)



Best 13 hr 11 days

Kunming, Yunnan, China
Hanoi, Hoàn Kiếm, Hanoi, Vietnam

252 hr (944 km)

via G323

⚠ This route may cross country borders.

⚠ Your destination is in a different time zone.

↑ 39,798 m · ↓ 41,709 m



[Walk from Kunming to Hanoi, 11 days](#) , 252 hrs, 944 km, mostly downhill from 2059 m to 11 m above sea level.

Railway: Kunming, Lao Cai, Hanoi

From the two Vietnam-history books below, I noticed that there was a railway from Haiphong to Kunming that dated since the French colonial days in Indochina.

Embers of War, Logevall 2012

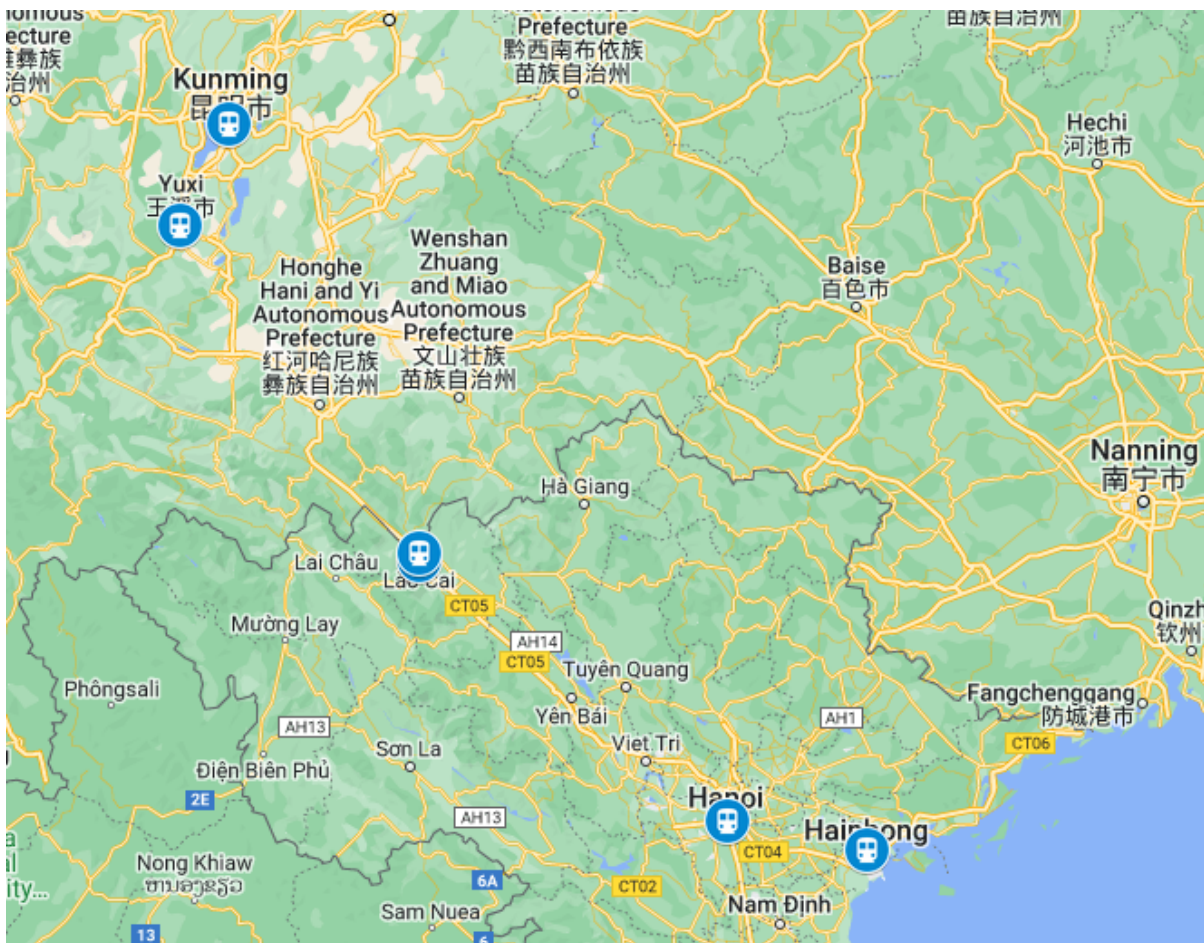
Logevall, Fredrik (2012), [Embers of War: The Fall of an Empire and the Making of America's Vietnam](#), Random House, New York.

Page [28](#), pdf p.52

Three years into a war with Chiang Kai-shek's Republican China, the Japanese had long been bothered about American weapons and other Western supplies reaching beleaguered Chinese armies via the railway that ran from Haiphong to Kunming.

Histoire du Viet-Nam, Devillers 1952

Devillers, Philippe 1952, *Histoire du Viêt-Nam de 1940 à 1952*, Éditions du Seuil, Paris, p.474: Map of North Vietnam (Tonkin) with railway from Haiphong to Hanoi to Lao Cai. This map inspired me to search for the railway track from Hanoi to Kunming via Lao Cai, which I found below.



[By rail, Kunming to Lao Cai to Hanoi](#)



[Lao Cai-Hanoi-Hai Phong Railway](#)

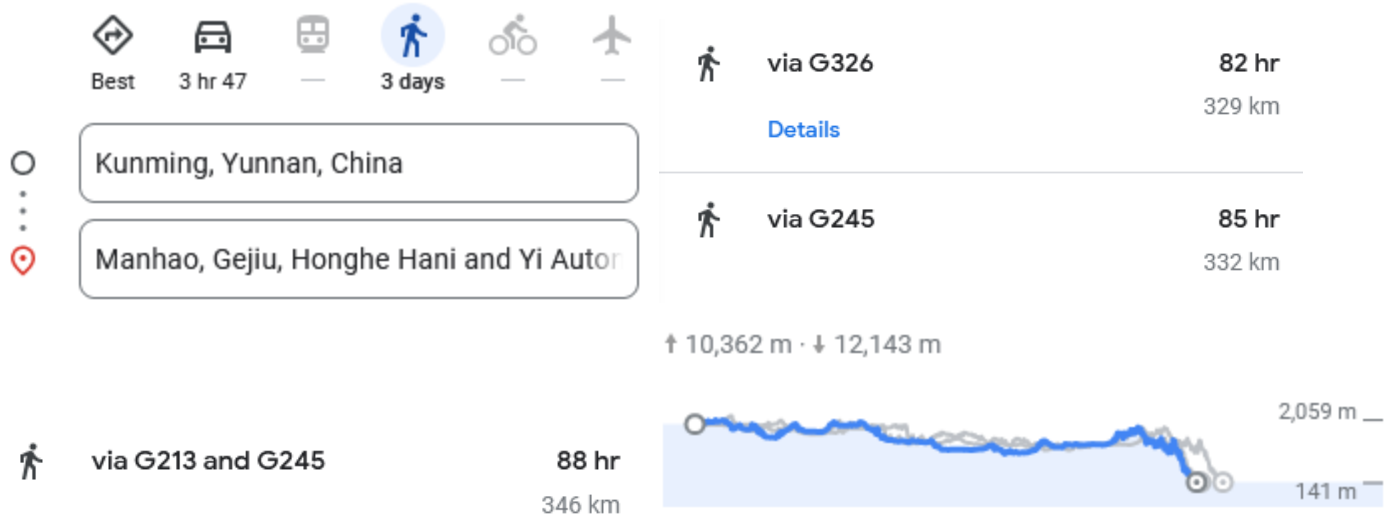


[Belt and rail: New Vietnam-China train aims to put relations on track | Lowy Institute](#)

“Updating a colonial legacy railway might offer more than a smoother connection between sometimes tense neighbours.”

[Kunming–Haiphong railway - Wikipedia](#)

In the 19th century, the French colonial administration worked to develop regular trading networks and an efficient transport infrastructure between Indochina and south-west China. The primary motivation for such an effort was to facilitate export of European goods to China.^[4] A railway would also give France access to Yunnan's natural resources, mineral resources and opium, and open up the Chinese market for Indochinese products such as rice, dry fish, wood and



[Walk from Kunming to Manhao, China](#), 3 days, 329 km, mostly flat over more than 80% of the trek, at around 2000 m above sea level, then downhill toward the end at 141 m above sea level.

Whates, H. (1901), *The Politician's Handbook*, Vacher & Sons, p. 146

by water to Lo-li, thence by land to the Hung-shui Kiang, and by water to Po- chia. **Communications with the Upper Yangtze, viâ Yunnan-fu.**- The principal trade routes to Yünnan-fu are three in number :-

1. By the West River from Canton to Po-se (at high water to Pak-nai) , and thence by mule track through Kuang-nan-fu, thirty to forty days by river and twenty by land, fifty to sixty days' journey. By striking the West River at Nanning-fu via Pakhoi this journey is reduced to forty-five days.
2. Through Tongking, sixteen days by steamer and boat to Manhoa on the Red River (425 miles), and twelve days by land (194 miles) , in all twenty-eight days' journey.
3. By Bhamo and Tali -fu thirty - one days ' journey by land (515 miles) . On comparing these routes it is clear that the Red River route is the quickest , and , as the Lyons Commission has shown , the most economical . -

PROPOSED FRENCH RAILWAYS . As regards the projected French railway to Yünnan - fu and the Yangtze Valley , thatportion lying within Tongking will be of importance both commercially and strategically .

The distance between Haiphong and Laokai is 355 miles . At present no steamer can ascend the Red River above Yenbai between November and April , and as the Chinese merchants prefer to em- ploy the same means of conveyance all the year round , the steamers obtain little freight when the high water in summer enables them to run .

The journey between Haiphong and Manhoa takes sixteen days, and is some- what dangerous to junks in the upper reaches of the river on account of the rapids, and at low water often exceeds the time given above. When the rail to Laokai is completed, that place will be within fourteen hours and Yunnan-fu within twenty days' journey of Haiphong.

Polo, Marco (2008). *The travels of Marco Polo*. Translated by W. Marsden and revised by T. Wright, newly revised and edited by Peter Harris, with an introduction by Colin Thubron. New York, London, Toronto: Everyman's Library, Alfred A. Knopf.

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It has been argued that Marco Polo never made the journey south-east, given the brief, repetitive nature of his descriptions of places en route. But his descriptions of places elsewhere, in central Asia for instance, were brief and repetitive too. In fact there is no reason to suppose that he did *not* make the overland journey to the south-east at least once. Even if his service in Yangzhou is open to doubt (Chapter 50 below), he paid frequent visits to Hangzhou (Chapter 68 below); and when he finally left China in all probability he set sail from Quanzhou.

It has been argued that Marco Polo never made the journey south-east, given the brief, repetitive nature of his descriptions of places en route. But his descriptions of places elsewhere, in central Asia for instance, were brief and repetitive too. In fact there is no reason to suppose that he did not make the overland journey to the south-east at least once.

From the above information, the trip from Kunming to Vietnam would be just an easy “walk in the park” for a great traveler like Marco Polo.

Marco Polo's Caugigu by Polo scholars

Vogel 2013

Vogel, Hans Ulrich 2013. *Marco Polo was in China: New Evidence from Currencies, Salt and Revenue*. Koninklijke Brill NV, Leiden, the Netherlands.

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Responses: As to the style of the book, John Larner has argued in a recent article that if Marco Polo had invented his account of the east without going there, it would have looked like the book of Jehan de Mandeville. In other words, it would have been based on sources available in the West and thus on all of the West's imagining of the East, filled with all the usual marvels and travel romance.[40] In his eyes, Marco polo's account is not an adventurer's report nor a travelogue, nor is it a merchant handbook nor a work destined for the Christian mission. Rather, it is the product of a minor Mongolian official who during his years in the east has been an observer of the topography and human geography, of its customs and folklore, and, above all, the authority and court of Khubilai Khan, all seen from a Mongol point of view.

Larner admits that Marco Polo provides a lot of partly unique information about commodities, precious stones, spices, monies, taxation, customs, markets, and trade, but he ascribes this to his formation in commercial

Page 24

matters as a son of a Venetian merchant family.[43] This alone, however, does not qualify the book as a merchant's handbook because, in comparison to Pegolotti, it lacks information on the organization of voyages, volume and organisation of business, as well as conditions and problems of markets.[44] He takes sides with Jacques Heers who remarked that the Venetian's interest in commercial matters is rather that of a tax-official than a merchant—a remark which fits quite well with the assumption that Marco polo may have filled an office related to taxation under the Great Khan.[45]

[43] The importance of the topics of economy and trade in Marco Polo's account compared to other Western medieval travel reports on the Far east is made evident by Jandeseck's quantitative content analysis. In comparison to Marco Polo's account with a total share of more than 16 % for economy (7.8 %) and trade (6.9 %), the text of Odorico da Pordenone (1330) dedicated 7.9 % to economy and only 0.9 % to trade. The relative percentages are 0.8 and 0.6 in the case of Giovanni de Marignolli (1355–1359), 0.61 and 1.83 in the *Libro del conoscimento* (ca. 1350–1375), 1.7 and 1.8 in the *Niederrheinischer Orientbericht* (1350–1360), 3.3 and 0.3 in Jehan de Mandeville (1356–1371), and 0 and 1.9 in the case of Poggio Bracciolini (ca. 1450). This will only change in the early modern period with a share of 10.1 % for economy in Juan González de Mendoza (1589), 13.8 % in António de Almeida (1589), 53.2 % in Jan Huyghen van Linschoten (1598), 9.2 % in Diego de Pantoja (1608), and 14.0 % in Matteo Ricci and Nicolas Trigault (1617). See Reinhold Jandeseck, *Das fremde China: Berichte europäischer Reisender des späten Mittelalters und der frühen Neuzeit*, Pfaffenweiler: Centaurus (Weltbild und Kulturbegegnung; 3), 1992, pp. 385–412.

45 See Jacques Heers, *Marco Polo*, Paris: Fayard, 1983, p. 258; Larner (1999), pp. 72–73.

Pages 25-26

TO DO

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In an article published in 1992 on cities and the organisation of space in Marco Polo's China, Christiane Deluz concludes that his vision of China was more that of a Mongol official than that of a traveller. she especially underlines that the way he presents the organisation of space of a country is absolutely original within the medieval "geographical" literature of the West, and is also neither offered in that manner by Willem van Rubroek (1215-after 1257) nor Giovanni dal Piano del Carpini (1182-1252). The findings of Deluz can be summarized in the following

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way: In his administrative-geographical description Marco Polo organises his account—in contrast to the chapters describing the way to china—not along the administrative regional units of provinces, but in accordance with cities. although the venetian does not omit to mention that twelve regional "kingdoms" governed by twelve "barons" existed, his spatial organisation follows that of a hierachised urban network. Only three cities are dealt with in greater detail by Marco Polo due to their political, administrative and historical importance—namely Karakorum, Cambaluc and Kinsay. the descriptions of all the other sixty-seven Chinese urban

places follow a certain, though well organized, "monotony." First, a status is allotted to the town, such as "noble," "the most noble," "great," "large," "chief," "lord," "master," or "mistress," thus establishing a status of honour and rank similar to the emerging practice in the West for distinguishing between different kinds of citizens. Second, cities are presented in an environment of other agglomerations, such as smaller or larger cities and castles. Sometimes figures of their number are mentioned, but no toponyms are given for this hinterland. This is also the place for him to mention the natural environment, the richness of the territory, its resources, and

the possibilities offered for provisions. third, reference is made to the religion of its inhabitants—whether they are "idolators," "saracens," or "chris- tians." Fourth, and crucial for our study, we find indications on the use of money—mostly paper money—which, in reference to the special position attributed to the mint in Cambaluc, is explicitly depicted as a sign of close political subjection to the power of the Great Khan. We have seen in this study that as soon as we come to the southwest of China and to the Burmese and Annamite [Vietnam] frontiers, other monies, especially gold, cowries and salt pieces as well as silver, circulate, thus indicating a more fragile degree of subjugation to Mongol rule. Fifth, Marco Polo mentions the routes followed by merchants when leaving a city, and sometimes also remarkable monuments or constructions, such as bridges, palaces, and churches.[59]

Moreover, Christiane Deluz also asserts that for fifty of the seventy Chinese cities mentioned in the Venetian's book a precise administrative function is distinguishable, for which the following pattern can be established:

... cut ...

[59] Christiane Deluz, "Villes et organisation de l'espace: La Chine de Marco Polo," in Monique Bourin (ed.), *Villes, bonnes villes, cités et capitals: Études d'histoire urbaine (XIIe– XVIIIe siècle) offertes à Bernard Chevalier*, Tours: Université de Tours, 1993, pp. 161–168.

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Another important fact to be mentioned is that *Le devisament dou monde* is the only medieval Western,

Arabic or Persian text that reports on the use and circulation of cowry currencies and salt monies in Yunnan and *Tebet* as well as on the existence of salt wells in Yunnan province. In all these respects, the Venetian's account is in almost perfect agreement with what we know from Chinese sources on the production or imports, forms, values and exchange rates, weights, denominations as well as use of these currencies in public and private domains. These findings support the argument of Haw and others that Marco Polo's account of the itinerary from Cambaluc to Yunnan, Myanmar and Annam is so good (and so much better than has ever previously been appreciated) that he almost certainly undertook it himself.[3]

[3] Haw (2006), p. 47.

Moule and Pelliot 1938

Updated 2023.02.04 - Started 2023.02.04

From the Wikipedia article on [Paul Pelliot](#), I found this book in the list of references:

Marco Polo: The Description of the World. 1938. Translated and edited by A. C. Moule & Paul Pelliot. 2 Volumes. George Routledge & Sons, London. Downloadable from [\[1\] ISBN 4-87187-308-0 Marco Polo : vol.1 Marco Polo : vol.2](#)

[The description of the world \[translated and annotated by\] A.C. Moule & Paul Pelliot : Polo, Marco, 1254-1323? : Free Download, Borrow, and Streaming : Internet Archive](#)

☛ p.296, pdf p.304

· 126· SPICERY & BEASTS & TATTOOING IN CAUGIGU ≠ MARCO POLO
nothing else which does to mention, and therefore we will leave it you and will
tell you of a province which is toward sunrising and is called Caugigu.¹

· 127·
VB P **H**ERE HE TELLS OF THE PROVINCE OF CAUGIGU. Caugigu is a province
VB toward sunrising *near to the aforesaid*. It has a king to itself. The people
VB are all idolaters and have a tongue for themselves. They gave themselves
VB FB V up however to the great Kaan and pay him great tribute each year. Moreover I tell
Z you that this king of this province is so self-indulgent that he has quite three hundred
TA Z women for wives; for when *he knows that they have any fair woman in the country*,
Z TA he takes her immediately to wife. Gold enough is found in this province *and precious*
Z stones. They have also much dear spicery of many makes in great abundance, but they
R L are inland and very far from the sea, and so their goods are of no value but are sold
L G VB very cheap there. They have elephants enough *in this province* & wild asses & many
VB G other wild beasts of many kinds. They have hunting enough. *There grows much rice*;
they live on flesh & on milk & on rice. They have no wine from vines, but they
Z P Z V make it very well from rice & from many delicate spices mixed together, which is very
P Z good. The people all in common, men and women, of that province are painted or
FB pricked with the needle all over their flesh in such way as I shall tell you. For they
V TA make themselves pictures with needles *in a colour of blood on their faces and all over their*
V Z Z flesh of cranes and of eagles, of lions and of dragons and of birds and of many other
Z likenesses *different and strange, so that nothing is seen not drawn upon and not scratched*.
VA And they are made with the needles very cunningly & in such a way that they never
VB go off *by washing nor by other way*. They also make them on the face² and on the
FB Z neck and on the belly and on the breast and on the arms and on the hands and on the feet,

Previous chapter on Bangala → ¹ This little chapter is surprisingly full of corruption and difficulty. After telling us, as of a thing which he had forgotten, of the great battle between Nesoradin and the king (or kings) of Mien and Bangala in 1272 (? 1277 or 1279) as the result of which “both the kingdoms which I have named” (in R Mien & Bangala, but in F perhaps Caragian & Çardandan) were added to the Mongol empire, he proceeds to tell us of Mien and then of Bangala, saying that in 1290 it had not yet been conquered. But a careful comparison of the valuable texts Z and VB with the standard text of F makes it seem to be possible that the original said that Bangala had not yet been conquered when Marco Polo was first at the court, but that the Kaan’s armies were already there, and that after a long time it was (or ? had been) conquered in 1290. The date 1290 is given without variation by F,FA,FB,TA’, TA’,LT: and omitted by Z,P,VA,L,V,VB,R. V omits mention of Marco; L omits the whole sentence; VB (followed by R) omits “not”; Z alone adds “first” (*primitus*). See also PN.

² *ne ne vont Ge ausi le (l written over c) font au uix* FB: *ne sen va. et si ont ceste oeuvre par la chiert* So B. reads: *ne s'en vont. Ce ausi se font.* For the last words *Et ausi ce (or le) font* is perhaps as good.

SPICERY & BEASTS & TATTOOING IN CAUGIGU - MARCO POLO

nothing else which does to mention, and therefore we will leave it you and will tell you of a province which is toward sunrising and is called Caugigu.^[1]

HERE HE TELLS OF THE PROVINCE OF CAUGIGU. Caugigu is a province toward sunrising *near to the aforesaid*. It has a king to *itself*. The people are all idolaters and have a tongue for themselves. They gave themselves up *however* to the great *Kaan* and pay him *great* tribute each year. Moreover I tell you that this king of this province is so self-indulgent that he has quite three hundred women for wives; for when he knows that they have any fair woman in the country, he takes her immediately to wife. Gold enough is found in this province and precious stones. They have *also much* dear spicery of many makes in great abundance, but they are inland and very far from the sea, and so their goods are of no value but are sold very cheap there. They have elephants enough *in this province & wild asses & many other wild* beasts of many kinds. They have hunting enough. *There grows much rice*; they live on flesh & on milk & on rice. They have no wine from vines, but they make it very well from rice & from *many delicate spices mixed together, which is very good*. The people all in common, men and women, *of that province* are painted or *pricked with the needle* all over their flesh in such way as I shall tell you. For they make themselves pictures with needles *in a colour of blood on their faces* and all over their flesh of cranes and of eagles, of lions and of dragons and of birds and of many *other likenesses different and strange, so that nothing is seen not drawn upon and not scratched*. And they are made with the needles *very cunningly & in such a way that they never go off by washing nor by other way*. They also make them on the face^[2] and on the neck and on the belly *and on the breast and on the arms* and on the hands and on the *feet*,

^[1] This little chapter is surprisingly full of corruption and difficulty. After telling us, as of a thing which he had forgotten, of the great battle between Nesoradin and the king (or kings) of Mien and Bangala in 1272 (? 1277 or 1279) as the result of which “both the kingdoms which I have named” (in R Mien & Bangala, but in F perhaps Caragian & (Çardandan) were added to the Mongol empire, he proceeds to tell us of Mien and then of Bangala, saying that in 1290 it had not yet been conquered. But a careful comparison of the valuable texts Z and VB with the standard text of F makes it seem to be possible that the original said that Bangala had not yet been conquered when Marco Polo was first at the court, but that the Kaan's armies were already there, and that after a long time it was (or ? had been) conquered in 1290. The date 1290 is given without variation by F, FA, FB, TA1, TA3, LT: and omitted by Z, P, VA, L, V, VB, R. V omits mention of Marco; L omits the whole sentence; VB (followed by R) omits “not”; Z alone adds “first” (*primitus*). See also PN.

[2] *ne ne uont Ce ausi le (l written over c)font au uix* FB: *nc sen va. et si ont cestc ocuure par la chiert* So B. reads; *ne s'en vont. Ce ausi se font.* For the last words *Et ausi ce (or le) font* is perhaps as good.

p.297, pdf p.305

THE DESCRIPTION OF THE WORLDS: GOLD BANGLES IN AMU
 legs, and all over the body in this [way]. First indeed one will cause the shapes of patterns, & so many and such as he shall please, to be drawn with black over the whole body. And this done he will be bound feet and hands and two or more will hold him, and then the master, who practises no other art, will take five needles, four of them tied together as a square and the fifth placed in the middle; and with these needles he goes pricking him everywhere according to the drawing of the patterns; and when the pricks are made ink is immediately drawn over, and then the figure that was drawn appears in those pricks. But men suffer so much pain in this that it might be thought enough for them for purgatory. And they paint the garments and all, and they do this for great [58c] gentility, and he who has more of these pictures is held as superior and as more gentle and beautiful by the others. And very many of them die while they are being so painted, for they lose much blood. Now we will leave you then from this province and from the men who are painted with flowers and with animals, and will tell you of another province which has Amu for name, which is toward sunrising.

THE DESCRIPTION OF THE WORLDS - GOLD BANGLES IN AMU

legs, and all over the body in this [way]. First, indeed one will cause the shapes of patterns, so many, and such as he shall please, to be drawn with black over the whole body. And this done he will be bound feet and hands and two or more will hold him, and then the master, who practises no other art, will take five needles, four of them tied together as a square and the fifth placed in the middle; and with these needles he goes pricking him everywhere according to the drawing of the patterns; and when the pricks are made ink is immediately drawn over, and then the figure that was drawn appears in those pricks. But men suffer so much pain in this that it might be thought enough for them for purgatory. And they paint the garments and all, and they do this for great [58c] gentility, and he who has more of these pictures is held as superior and as more gentle and beautiful by the others. And very many them die while they are being so painted, for they lose much blood. Now we will leave you then from this province and from the men who are painted with flowers and with animals, and will tell you of another province which has Amu for name, which is toward sunrising.

p.297, pdf p.305

HERE HE TELLS OF THE PROVINCE OF AMU. Amu is a province which is toward sunrising where they are subject to the great Kaan. And they are idolaters. They have great flocks of animals and live on flocks and the profit of the land. They have a king and a language for themselves. The ladies wear anklets on the legs and on the hands and arms bracelets of gold and of silver with pearls and stones of the greatest value. And the men wear them also, and better than the ladies and much more dear.¹ And they have moreover horses plenty and good,² of which they take and sell them in vast quantity to the Indians,³ who make great trade of them. They have also too great abundance of buffaloes and of oxen and of cows, and this because it is too good a place and one of vast and good pasture. They have great abundance also of all things for life. And you may know that from this province of Amu as far as to the province of Caugigu which is behind more to the west is fifteen⁴ days journeys, and from Caugigu to Bangala which is the third province back more to the west is thirty⁵ days journeys. Now we will set out from this Amu, and will go riding to another province which has Toloman for name, which is quite eight⁶ days marches distant from this, still toward the sunrising.

HERE HE TELLS OF THE PROVINCE OF AMU. Amu is a province which is toward sunrising where they are subject to the great Kaan. And they are idolaters. They have great flocks of animals and live on flocks and the profit of the land. They have a king and a language for themselves. The ladies wear anklets on the legs and on the hands and arms bracelets of gold and of silver with pearls and stones of the greatest value. And the men wear them also, and better than the ladies and much more dear.^[1] And they have moreover horses plenty and good,^[2] of which they take and sell them in vast quantity to the Indians,^[3] who make great trade of them. They have also too great abundance of buffaloes and of oxen and of cows, and this because it is too good a place and one of vast and good pasture. They have great abundance also of all things for life. And you may know that from this province of Amu as far as to the province of Caugigu which is behind more to the west is fifteen^[4] days journeys, and from Caugigu to Bangala which is the third province back more to the west is thirty^[5] days journeys. Now we will set out from this Amu, and will go riding to another province which has Toloman for name, which is quite eight days marches distant from this, still toward the sunrising.

¹ R: *ma quelli, che portano le donne, sono di maggior valuta.*

² *aseç & buens* This was anciently misunderstood, e.g. FB: *assez et beufz* V: *chauli e boi* VA: *chauli axeni buo* R(1559): *molti caualli, & buoni* but later editions: *buoi*, so MARSDEN: "and oxen".

³ *a les ydules* FB: *aux yndiens* Z: *Jndis* V: *inindia* cf. p. 295 n. 2, 5 above.

⁴ R: "twenty-five"

⁵ TA,LT: "twenty"

⁶ V: "seven"

[1] R: *ma quelli, che portano le donne, sono di maggior valuta.*

[2] *aseç & buens* This was anciently misunderstood, e.g. FB: *assez et beufz* V: *chauli e boi*

VA: *chawali axeni buo* R(1559): *molti caualli, & buoni* but later editions: *buoi*, so Marsden: "and oxen".

[3] *a les ydules* FB: *aux yndiens* Z: *Jndis* V: *inindia* cf. p. 295 n. 2, 5 above.

[4] R: "twenty-five"

[5] TA. LT: "twenty"

[6] V: "seven"

☛ p.298, pdf p.306

· 129 · BURIAL CUSTOMS GOLD & COWRIES IN TOLOMAN ≠ MARCO POLO

TA **H**ERE HE TELLS OF THE PROVINCE OF TOLOMAN. Toloman is a province
 toward the sunrising. The people of *this province* are idolaters and have
 V a language for themselves and belong to *the rule* of the great Kaan. They
 R are very beautiful people *and tall* and are not [58d] at all quite white, but brown
 FB VB Z *people*. They are truly *all-proved and valiant* men of arms. They have cities enough
 VB V *and lands subject to them in this province*, but castles they have in great quantity in
 Z very great *and steep* mountains and fastnesses. And when they die, they have the
 corpses burnt, and they take the bones which remain which cannot be burnt and
 VA put them in little caskets of wood. And then they carry them into great mountains
 Z Z and high and put them in *steep places* of great caves, hung *high* in such a way that
 R V Z neither man nor beast can go to touch them. And gold enough is found there *also*
 I. *in that province*. For their money is gold, and the money which they spend in small
 VA V sums is of cowries from *Indie* in such way as I have told you *above*. And likewise all
 Z these provinces *spoken of above*, that is Bangala and Caugigu and Amu, spend gold
 Z and cowries. There are few¹ merchants, but those who are there *are* very rich and
 FB V carry much *wealth* in their merchandise. They live on flesh and on milk and on rice.
 Z V V *They have indeed no wine from vines, but make drinks of rice* and of spices which are very
 VB good, *like the other provinces above*. Now we will leave you this province, where there
 is nothing else which does to mention, and we will tell of a province which is
 called Cuigiu toward the sunrising.

BURIAL CUSTOMS GOLD & COWRIES IN TOLOMAN - MARCO POLO

HERE HE TELLS OF THE PROVINCE OF **TOLOMAN**. Toloman is a province toward the sunrising. The people of *this province* are idolaters and have a language for themselves and belong to *the rule* of the great Kaan. They are very beautiful people *and tall* and are not [58d] at all quite white, but brown *people*. They are truly *all proved and valiant* men of arms. They have cities enough *and lands subject to them in this province*, but castles they have in great quantity in very great *and steep* mountains and fastnesses. And when they die, they have the corpses burnt and they take the bones which remain which cannot be burnt and put them in little caskets of wood. And then they carry them into great mountains and high and put them in *steep places* of great caves, hung *high* in such a way that neither man nor beast can go to touch them. And gold enough is found there *also in that province*. For their money is gold, and the money which they spend in small sums is of cowries from *Indie* in such way as I have told you *above*. And likewise all these provinces *spoken of above*, that is Bangala and Caugigu and Amu, spend gold and cowries. There are few¹ merchants, but those who are there *are* very rich and carry much *wealth* in their merchandise. They live on flesh and on milk and on rice. *They have indeed no wine from vines, hut make drinks of rice* and of spices which are very good, *like the other*

provinces above. Now we will leave you this province, where there is nothing else which does to mention, and we will tell of a province which is called Cuigiu toward the sunrising.

List of manuscripts of Marco Polo's book

☛ p.509, pdf p.517

A LIST OF THE MANUSCRIPTS AND EARLY PRINTED EDITIONS OF MARCO POLO'S

<i>Letter</i>	<i>Place</i>	<i>Library and Mark</i>	<i>Date (century or year)</i>	<i>Language</i>	<i>Remarks</i>
I. <u>FRANCO-ITALIAN (F)</u> pp. xi-xxxiii.					
1 F	Paris	B.N., fr. 1116	14th	French	Printed in <i>Recueil de Voyages</i> I, 1824; B., 1928. cf. pp. 41, 42, above. pl. 22. (pp. xi-xxxi.)
2 FO	London	B.M., Cotton, Otho D 5	15th	..	Fragment. pl. 23. pp. xxxi-xxxiii.)
II. <u>COURT FRENCH (FG)</u> pp. xxxiv-lxxix.					
3 FA'	Paris	B.N., fr. 5631	14th	French	Printed by PAUTHIER, 1865. pl. 24. (p. xxxiv.)
4 FA ²	..	B.N., fr. 2810	c. 1400	..	Pictures printed, 1907. (p. xxxv.)
5 FA ³	..	B.Arsen., 3511	c. 1500	..	(p. xxxvi.)
6 FA'	New York	Lib. J. Pierpont Morgan, M. 723.	c. 1400	..	See Note 6 below. pl. 25. (p. 269.)
7 FB'	London	B.M., Reg. 19 D 1	14th	..	(p. xxxvii.)
8 FB ²	Oxford	Bodl., 264	c. 1400	..	(p. xxxviii.)
9 FB ³	Berne	B.Civ., 125	early 15th	..	(p. xxxix.)

A LIST OF THE MANUSCRIPTS AND EARLY PRINTED EDITIONS OF MARCO POLO[1]

¹ The following list makes no claim to originality, but simply records in tabular form the manuscripts as classified and described by BENEDETTO in 1928, together with a few others which have come to light since that date. It has seemed well to substitute "Court French" for "Gregorian Recension" while keeping the letters FG, and to move the Ghisi MS. (about which we know nothing) into class VII., and I have been obliged at the risk of causing some confusion to transpose the index letters Z and Z'; but otherwise I have kept closely to BENEDETTO's classification and nomenclature without thereby committing myself to agreement with every detail of his views. References (unless followed by "above" or "below") are to the pages of Professor BENEDETTO's *Il Milione*, 1928.

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III. <u>TUSCAN VERSION (TA)</u> pp. lxxx-xcix.						
19	TA ¹	Florence	B.N., II iv. 88	c. 1305(?)	Tuscan	Printed, 1827, 1912, etc. pl. 27. (p. lxxx.)
20	TA ²	..	B.N., II iv 136	14th	..	(p. lxxxii.)
21	TA ³	Paris	B.N., it., 434	15th	..	(p. lxxxii.)
22	TA ⁴	Florence	B.Laur., Ash- burnham 525	1391	..	(p. lxxxiii.)
23	TA ⁵	..	B.N., II ii 61	1392	..	(p. lxxxiv.)
24		..	B.Laur., Temp. 2	14th	..	Pucci Compendium (p. lxxxv-lxxxix.)
IV. <u>VENETIAN VERSION (VA)</u> —and Retranslations pp. c-cxxxii.						
31	VA ¹	Rome	B.Casanat., 3999	early 14th	Venetian	Printed in <i>Studi Romanzi</i> , iv. 1906. (p. c.)
32	VA ²	Florence	B.Riccard., 1924	15th	..	(p. ci.)
33	VA ³	Padua	B.Civ., CM 211	1445	..	pl. 29. (p. ci.)
34	VA ^{3bis}	Milan	B.Ambros., Y 161 p.s.	1793	..	Copy of VA ³ . (p. cii.)

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VI. MANUSCRIPTS BASED ON A TEXT EARLIER THAN F							pp. clviii-cc.
123	Z	Toledo	B.Catedral, 49, 20	c. 1470	Latin	See pp. 47-52 above. pl. 31-6. (p. clxiii.)	
124	Z'	Milan	B.Ambros., Y 160 p.s.	1795	..	Copy of 123. pl. 37. (pp. clxiii-clxxiii.)	
*	R		in <i>Navigazioni et Viaggi</i> , vol. 2.	1559	Italian	The only authority for some important pas- sages. cf. pp. 43-47 above. pl. 43. (pp. clviii-clxii.)	
125	R'	Venice	Seminario Patriarcale alla Salute, 695.	17th	..	See Note 125 below. pl. 44.	
126		unknown	unknown	17th (?)	..	See Note 126 below.	
127	V'	Berlin	Staatsbibl., Hamilton 424	15th	Venetian	(pp. clxxiii-clxxviii.) pl. 38.	
128	V ²	Milan	B.Ambros., Y 162 p.s.	1793	..	Copy of 127. (p. clxxiii.)	

Reviews of Moule and Pelliot 1938

Review by Dana Durand (Vol.2)

Reviewed Work: Marco Polo: The Description of the World. Vol. II by A. C. Moule, Paul Pelliot Review by: Dana B. Durand, T'oung Pao, Second Series, Vol. 34, Livre. 4 (1939), pp. 334-340

A. C. Moule and Paul Pelliot.—*Marco Polo: The description of the world.* Vol. II. London: GEORGE ROUTLEDGE and Sons, Ltd., 1938. (To consist of four volumes, demy 4to, 1300 pages, 80 plates. Sold only in complete sets at six guineas net. Edition limited to 450 sets. The acceptance of Volume II, which is published first, binds the purchaser to accept the other three volumes when published.)

In 1871 SIR HENRY YULE published his monumental edition of the *Travels of MARCO POLO*. In the following year the President of the Società Geografica Italiana observed that the field of POLO studies might now be regarded as closed. He added with some regret that this feat

(2) Ces deux sens avaient déjà été indiqués par A. FONAHN, dans son ouvrage *Arabic and Latin anatomical terminology* (p. 111, Kristiania, 1922; *Isis* 5, 170-2) que l'auteur, si bien renseigné, paraît ne pas connaître.

Review by N.M.P.

Review: A New Edition of Marco Polo: Review

Reviewed Work: Marco Polo: The Description of the World by A. C. Moule, Paul Pelliot, Marco Polo

Review by: N. M. P.

<https://www.jstor.org/stable/1788715> • <https://doi.org/10.2307/1788715>

Motivation for the Moule & Pelliot version Z

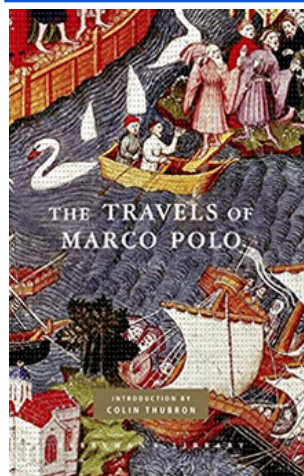
[Marco Polo, Vietnam in the thirteen-century and the art of tattoos](#), Hien V. Ho, 2001 Jul 17 – 2007 Jul 10, web article. [Internet archived on 2023.02.12](#).

When I read the above web article by Hien V. Ho, I was surprised for not finding the description of tattoos and quotations (e.g., "pains of Purgatory") below

Regarding the art of tattooing Marco Polo reported that all men and women of Kaugigu had their “flesh” decorated all over with pictures of dragons, lions, birds, and other objects, made in such a way that they are indelible. They had them on their face, neck, belly, hands, and every other part of their body. The technique was as follows: the sketches are drawn all over the body, then the hands and legs of that person are tied and he/she is hold down by several people, then the master craftsman using an instrument consisting of five needles fastened together, pricked out the sketched images. Marco Polo compares the pain endured to the “pains of Purgatory”, and mentioned that “many even died during the operation through the loss of blood”. Besides its esthetic value, tattooing probably was also a rite of passage that entailed a lot of courage and endurance. “And this they do as a mark of gentility, the more elaborately anyone is decorated, the greater and handsomer he is considered”, he noted.

in the version of Marco Polo's book that was re-edited by Peter Harris and appeared in 2008:

[The Travels of Marco Polo](#)



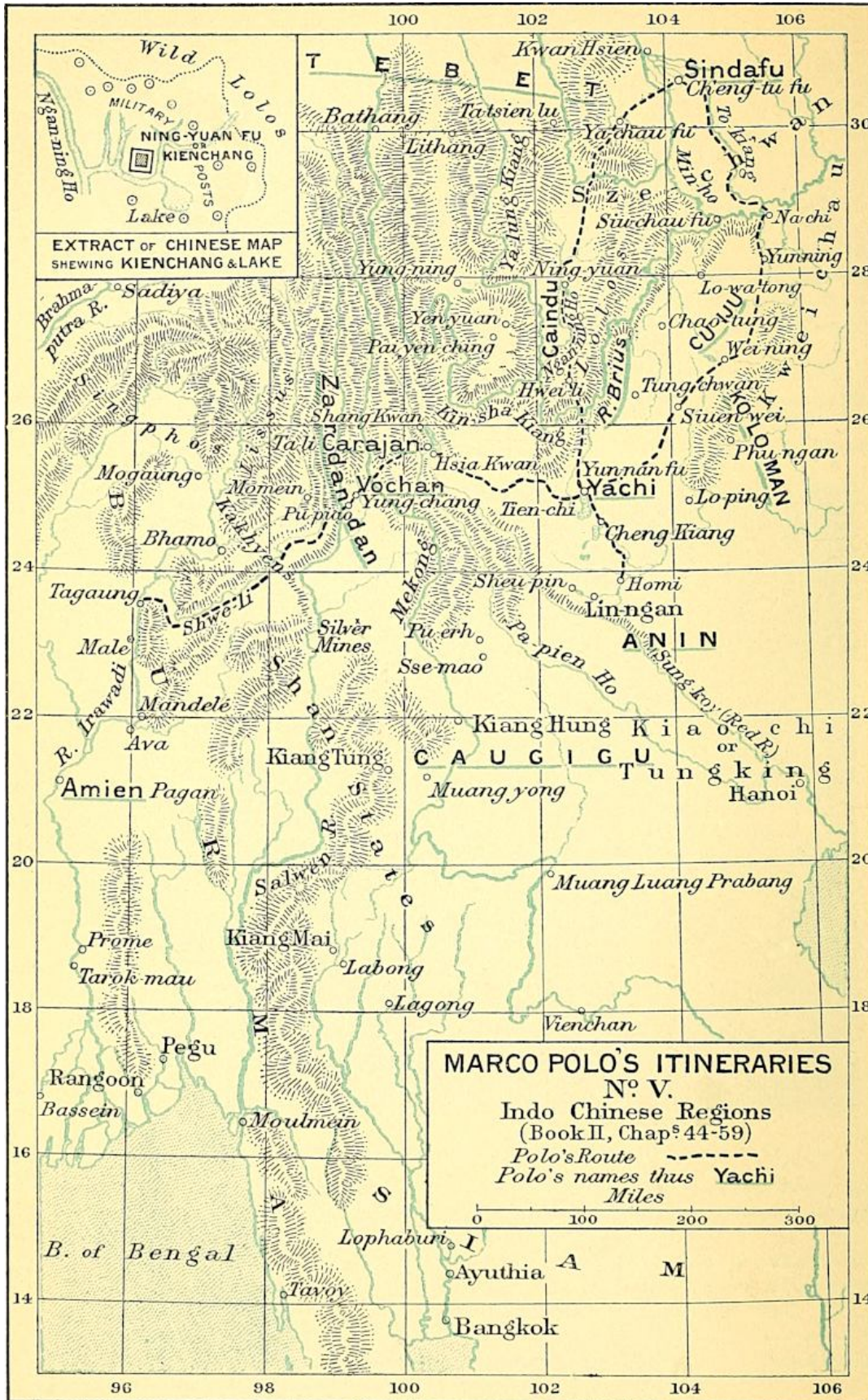
as there was no such word in Harris' edition of Marco Polo's book (I think, because I did not have the pdf of Harris' book to facilitate the search).

Now, I found the version by [Moule and Pelliot 1938](#) close to (but not exactly the same as) where the author got the above description of tattoos and quotations as shown below. The description of tattoos was highly detailed.

Yule-Cordier 1920

[The Travels of Marco Polo — Volume 2, by Marco Polo and Rustichello of Pisa—A Project Gutenberg eBook](#)

Once in the above book website, searched for "tattoo"; press Enter 9 times to arrive at the map and the Note by Henry Cordier (H.C.):



“[This itinerary is difficult, as Sir Henry Yule says. It takes Marco Polo 24 days to go from Coloman or Toloman to Ch’êng-tu. The land route is 22 days from Yun-nan fu to Swi-fu, *viâ* Tung-ch’wan and Chao-t’ung. (J. China B. R. A. S. XXVIII. 74–75.) From the Toloman province, which I place about Lin-ngan and Cheng-kiang, south of Yun-nan fu, Polo must have passed a second time through this city, which is indeed at the end of all the routes of this part of South-Western China. He might go back to Sze-ch’wan by the western route, *viâ* Tung-ch’wan and Chao-t’ung to Swi-fu, or, by the eastern, easier and shorter route by Siuen-wei chau, crossing a corner of the Kwei-chau province (Wei-ning), and passing by Yun-ning hien to the Kiang; this is the route followed by Mr. A. Hosie in 1883 and by Mr. F. S. A. Bourne in 1885, and with great likelihood by Marco Polo; he may have taken the Yun-ning River to the district city of Na-ch’i hien, which lies on the right bank both of this river and of the Kiang; the Kiang up to Swi-fu and thence to Ch’êng-tu. I do not attempt to explain the difficulty about Fungul.

I fully agree with Sir H. Yule when he says that Polo spoke of **Caugigu** and of Bangala, probably of Anin, from report only. However, I believe that **Caugigu is the *Kiao-Chi kwé* of the Chinese, that *Anin* must be read *Aniu*, that *Aniu* is but a transcription of *Nan-yué*, that both *Nan-yué* and *Kiao-Chi* represent Northern Annam, *i.e.* the portion of Annam which we call Tung-king. Regarding the **tattooed** inhabitants of Caugigu, let it be remembered that tattooing existed in Annam till it was prohibited by the Chinese during the occupation of Tung-king at the beginning of the 15th century.—H. C.]”**

I uploaded the map to Wikimedia Commons at

https://commons.wikimedia.org/wiki/File:Marco_Polo_in_Caugigu_-_Map.jpg

References

Polo, Marco (2008). *The travels of Marco Polo*. Translated by W. Marsden and revised by T. Wright, newly revised and edited by Peter Harris, with an introduction by Colin Thubron. New York, London, Toronto: Everyman's Library, Alfred A. Knopf.

Vogel, Hans Ulrich (2013). *Marco Polo was in China: New evidence from currencies, salt and revenue*. [Koninklijke Brill](#) NV, Leiden, the Netherlands.

Contact

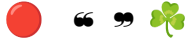
Loc Vu-Quoc, vuquocloc@yahoo.com

[Publications](http://bit.ly/17Wuww9) (<http://bit.ly/17Wuww9>)

[Google scholar](http://bit.ly/1ftDOKF) (<http://bit.ly/1ftDOKF>)

BOTTOM

Symbols



★ Image 1.1:

★ *Post* ① ["Post 1" for text search]

①②③④⑤⑥⑦⑧⑨

🔨 Under construction. This post is stable when this note is removed.
["Construction" for text search]

▶ *Summary* [Summary for text search]

▶ Summary, full articles, and active links in:

▶ To be continued later

▶ More details and active links in:

PLACEHOLDER TO BE FILLED LATER...